

# **Qur'an, Durood & Du'aa Collection: Book 3 of 3**

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## INTRODUCTION

Of all the favours of Allah ﷻ that we are given, **time** is probably the one that is least appreciated, the one that least significance is given to, and is definitely the one, that the least benefit is derived from.

A person should contemplate that from a 24 hour daily life that Allah ﷻ grants us to worship, work, rest and recreate; how much of it are we actually giving back to Allah ﷻ, as an expression of our gratitude towards Him.

Of our duties towards Allah ﷻ that, of late we have started to fulfil, are we giving anything above and beyond them to the Almighty? Are we performing anything out of love and adoration of our Creator, and not just what we are commanded to do?

Just 15 minutes is an extremely concise publication which although is not Fardh, it is a way of trying to get some time out of our self-imposed busy schedules, and turn towards Allah ﷻ, which is not benefitting Him but ourselves.

In the Shari'ah, little action reaps tremendous Reward- blessings.

Virtuous acts reap (earn) 2 types of reward, the first **“Thawaab istihqaqi!”** (Deserving blessings / rewards) and the second, **“Thawaab Fadhli”** (Reward by Grace). The blessings referred to in the ahadith wherein it is stated that one will receive the blessings (reward) of reading 1 or more Qur'an refers to **Thawaab Fadhli**.

One can just within 15 minutes read this small compilation and confer the reward to some deceased beloved and simultaneously get the reward for oneself also.



## SURATUL FATIHAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِلَهِكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٧﴾

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٨﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. AL-ḤAMDU LILLĀHĪ RABBIL-`ĀLAMĪN,

2. AR-RAḤMĀNIR-RAḤĪM,

3. MĀLIKI YAWMID-DĪN

4. IYYĀKA NA`BUDU WA IYYĀKA NASTA`IN

5. IHDINAŞ-ŞIRĀṬAL-MUSTAQĪM

6. ŞIRĀṬAL-LADHĪNA AN`AMTA `ALAYHIM,

7. GHAYRIL-MAGH-ḌŪBI `ALAYHIM WA LAḌ-ḌALLĪN

*In the Name of Allah, the Most Gracious, the Most Merciful.*

1. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).
2. The Most Gracious, the Most Merciful.
3. The Only Owner of the Day of Resurrection.
4. You we worship, and You we ask for help.
5. Guide us to the Straight Way.

6. *The Way of those on whom You have bestowed Your Grace,*
7. *not (the way) of those who earned Your Anger,*  
*nor of those who went astray.*

**Significance:** By reading Al-Fatihah 3 times, it is equivalent to the reward of reading the Qur'an twice.

*Tafsir Maz'hari Vol 2. Page 15*

## AYATUL KURSI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ  
لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ  
عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ  
السَّمُوتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

ALLĀHU LĀ ILĀHA ILLĀ HŪ. AL-ḤAY-YUL-QAYŪM  
LĀ TA'KHU DHUHŪ SINATUW-WA LĀ NAWM. LAHŪ MĀ  
FIS-SAMĀWĀTI WA MĀ FIL-ARḌ. MAN DHAL-LADHĪ  
YASHFA'U 'INDAHŪ ILLĀ BI IDHNIH Y'ALAMU MĀ BAYNA  
AYDĪHIM WA MĀ KHALFAHUM WA LĀ YUḤĪṬŪNA

BI-SHAYIM-MIN `ILMIHĪ ILLĀ BI MĀ SHĀ' WASĠ'A  
KURSIYYUHUS-SAMĀWĀTI WAL-ARḌ. WA LĀ YA'ŪDUHŪ  
ḤIFẒUHUMĀ WA HUWAL-'ALIYYUL-'AẒĪM

*In The Name Of Allah, Most Gracious, Most Merciful.*

*Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.*

**Significance:** By reading *Ayatul Kursi* 4 times it is equivalent to the reward of reading the *Qur'an* once.

*Tafsir Muhibur Rahman Vol 1. Page 11*

## SURATUL QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلِكَةِ وَالرُّوحِ فِيهَا  
بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. INNĀ ANZALNĀHU FĪ LAYLATIL QADR.
2. WA MĀ ADRĀKA MĀ LAYLATUL QADR.
3. LAYLATUL QADRI KHAYRUM-MIN ALFI SHAHR.
4. TANAZZALUL-MALĀIKATU WAR-RŪḤU FĪHĀ BI 'IDHNI  
RABBIHIM MIN KULLI 'AMR.
5. SALĀMUN HIYA ḤATTĀ MAṬLA'IL FAJR.

*In the name of Allah, Most Gracious, Most Merciful.*

1. Verily! We have sent it (this Qur'ân) down in the night of Al-Qadr.
2. And what will make you know what the night of Al-Qadr (Decree) is?
3. The night of Al-Qadr (Decree) is better than a thousand months  
(i.e. worshipping Allah in that night is better than worshipping  
Him a thousand months, i.e. 83 years and 4 months).
4. Therein descend the angels and the Rûh (Jibrîl (Gabriel))  
by Allâh's Permission with all Decrees,
5. (All that night), there is Peace (and Goodness from Allâh  
to His believing slaves) until the appearance of dawn.

**Significance:** By reading Al-Qadr on The Night of Power (or Honour) 4 times, it is equivalent to the reward of reading the Qur'an once.

*Firdaus Walimi in Musnad Ahmed Marginal Notes Vol. 1. Page 282*

SURATUZ ZILZAL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿٢﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٣﴾

وَقَالَ الْإِنْسَانُ مَا هَآءَا ﴿٤﴾ يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا ﴿٥﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۖ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا  
لِّيُرَوْا أَعْمَالَهُمْ ۖ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. IDHĀ ZULZILATIL-ARḌU ZILZĀLAHĀ.
2. WA AKHRAJATIL-ARḌU ATHQĀLAHĀ.
3. WA QĀLAL-INSĀNU MĀLAHĀ.
4. YAWMA-'IDHIN TUḤADDITHU AKHBĀRAHĀ.
5. BI-ANNA RABBAKA AWHĀ LAHĀ.
6. YAWMA-'IDHIY-YAŞDURUN-NĀSU ASHTĀTAL-  
LIYURAW A'MĀLAHUM.
7. FAMAY-YA'MAL MITHQĀLA DHARRATIN KHAYRAY-YARAH.
8. WAMAY-YA'MAL MITHQĀLA DHARRATIN SHARRAY-YARAH.

*In the name of Allah, Most Gracious, Most Merciful.*

1. *When the Earth is shaken with its (final) earthquake.*
2. *And when the Earth throws out its burdens,*
3. *And man will say: "What is the matter with it?"*
4. *That Day it will declare its information*  
*(about all what happened over it of good or evil).*
5. *Because your Lord will inspire it.*
6. *That Day mankind will proceed in scattered groups that*  
*they may be shown their deeds.*
7. *So whosoever does good equal to the weight of an atom, shall see it.*
8. *And whosoever does evil equal to the weight of an atom, shall see it.*

**Significance:** By reading *Surah Az Zilzal* (The Convulsion), 2 times it is equivalent to the reward of reading the *Qur'an* once.

*Tirmidhi Vol 2. Page. 17*

## SURATUL ADIYAT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

وَالْعَدِيَّتِ ضَبْحًا ﴿٢﴾ فَالْمُورِيَّتِ قَدْحًا ﴿٣﴾

فَالْمُغِيرَتِ صُبْحًا ﴿٤﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٥﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٦﴾

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٧﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٨﴾

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿١٠﴾

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١١﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١٢﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. WAL `ĀDIYĀTI ḌABḤĀ
2. FAL-MŪRIYĀTI QADḤĀ
3. FAL-MUGHĪRĀTI ṢUBḤĀ
4. FA ATHARNA BIHĪ NAQ`Ā
5. FA WASAṬNA BIHĪ JAM`Ā
6. INNAL-INSĀNA LI RABBIHĪ LAKANŪD
7. WA INNAHŪ `ALĀ DHĀLIKA LA SHAHĪD
8. WA INNAHŪ LI ḤUBBIL-KHAYRI LA SHADĪD

9. AFALĀ YA`LAMU IDHA BU`THIRA MĀ FIL-QUBŪR

10. WA HUṢṢILA MĀ FIṢ-ṢUDŪR

11. INNA RABBAHUM BIHIM YAWMA-IDHIL-LAKHABĪR

*In the name of Allah, Most Gracious, Most Merciful.*

1. *By those (steeds) that run, with panting,*
2. *Striking sparks of fire (by their hooves).*
3. *And scouring to the raid at dawn.*
4. *And raise the dust in clouds the while.*
5. *And penetrating forthwith as one into the midst (of the foe).*
6. *Verily, man (disbeliever) is ungrateful to his Lord.*
7. *And to that he bears witness (by his deeds).*
8. *And verily, he is violent in the love of wealth.*
9. *Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?*
10. *And that which is in the breasts (of men) is made known.*
11. *Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).*

**Significance:** By reading *Al-adiyat* (those that Run) 2 times it is equivalent to the reward of reading the *Qur'an* once.

*Firdaus Walimi in Musnad Ahmed Marginal Notes Vol. 1. Page 282*

## SURATUT TAKATHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَكُمُ التَّكَاثُرُ ۚ حَتَّى زُرْتُمُ الْمَقَابِرَ ۚ كَلَّا سَوْفَ تَعْلَمُونَ ۚ

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾  
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. ALHĀKUMUT-TAKĀTHUR
2. ḤATTĀ ZURTUMUL-MAQĀBIR
3. KALLĀ SAWFA TA`LAMŪN
4. THUMMA KALLĀ SAWFA TA`LAMŪN
5. KALLĀ LAW TA`LAMŪNA `ILMAL-YAQĪN
6. LA TARAWUNNAL-JAHĪM
7. THUMMA LA TARAWUNNAHĀ `AYNAL-YAQĪN
8. THUMMA LA TUS`ALUNNA YAWMA`IDHIN `ANIN-NA`ĪM

*In the name of Allah, Most Gracious, Most Merciful.*

1. *The mutual rivalry (for piling up of worldly things) diverts you,*
2. *Until you visit the graves (i.e. till you die).*
3. *Nay! You shall come to know!*
4. *Again, Nay! You shall come to know!*
5. *Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things).*
6. *Verily, You shall see the blazing Fire (Hell)!*
7. *And again, you shall see it with certainty of sight!*
8. *Then, on that Day you shall be asked about the delight (you indulged in, in this world)!*

**Significance:** By reading *At Takathur* (Piling Up) once, it is equivalent to the reward of reading 1000 Ayat.



## SURATUN NASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. IDHĀ JĀ'A NAṢRUL-LĀHI WAL-FATH.
2. WA RA'AYTAN-NĀSA YADKHULŪNA FĪ  
DĪNIL-LĀHI AFWĀJĀ.
3. FASABBIḤ BI ḤAMDI RABBIKA WASTAGH-FIRH.  
INNAHŪ KĀNA TAWWĀBĀ.

*In the name of Allah, Most Gracious, Most Merciful*

1. *When there comes the Help of Allah  
(to you, O Muhammad ﷺ) against your enemies  
and the conquest (of Makkah).*
2. *And you see that the people enter Allah's religion  
(Islam) in crowds.*
3. *So glorify the Praises of your Lord, and ask for His Forgiveness.  
Verily, He is the One Who accepts the repentance and forgives.*

**Significance:** By reading *An-nasr* (Help) 4 times, it is equivalent to the reward of reading the *Qur'an* once.

## SURATUL KAFIRUN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. QUL YĀ' AYYUHAL KĀFIRŪN.

2. LĀ A`ABUDU MĀ TA`BUDŪN.

3. WALĀ ANTUM `ĀBIDŪNA MĀ A`BUD.

4. WALĀ ANA `ĀBIDUM MĀ `ABATTUM.

5. WALĀ ANTUM `ĀBIDŪNA MĀ A`BUD.

6. LAKUM DĪNUKUM WALI-YA DĪN.

*In the name of Allah, Most Gracious, Most Merciful*

1. Say (O Muhammad ﷺ to these Mushrikun and Kafirun):

"O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadr.)!

2. "I worship not that which you worship,

3. "Nor will you worship that which I worship.

4. "And I shall not worship that which you are worshipping.

5. "Nor will you worship that which I worship.

6. "To you be your religion, and to me my religion"

**Significance:** By reading Al-Kafirun (Those who reject Faith) 4 times it is equivalent to the reward of reading the Qur'an once.

*Tirmidhi Vol. 2 Page 117*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝  
 لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝  
 BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. QUL HUWAL-LĀHU AḤAD.
2. ALLĀHUṢ-ṢAMAD.
3. LAM YALID WA LAM YŪLAD.
4. WA LAM YAKUL-LAHŪ KUFUWAN AḤAD.

*In the name of Allah, Most Gracious, Most Merciful.*

1. Say (O Muhammad ﷺ) He is Allah, (the) One. Allah-us-Samad  
 (Allah The Self-Sufficient Master,
2. Who is independent of all (yet all creatures need Him),
3. He begets not, nor was He begotten.
4. And there is none co-equal or comparable unto Him."

**Significance:** By reading Al-Ikhlās (Purity of Faith) 3 times it is equivalent to the reward of reading the Qur'an once.

*Bukhari Vol. 2. Page 750, Muslim Vol. 1, Page 271*

## ISTIGHFAR

اَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ، وَآتُوبُ إِلَيْهِ ﴿١﴾

ASTAGHFIRUL-LĀHAL-LADHĪ LĀ ILĀHA ILLĀ HŪWAL  
ḤAYYUL-QAYYŪM. WAATŪBU ILAYH

*I Seek forgiveness from that Allah, Who there is none  
worthy of worship besides.  
(He Is) the Eternal The Ever-lasting. And I Repent to Him*

**Significance:** By reading above du'a for seeking divine forgiveness 3 times at the time of Sleeping, all sins (minor) are forgiven even if they are as much as the foams of the ocean.

Mishkat Vol. 1. Page 211

***Whosoever reads the  
HEART OF THE QUR'AN***

***“Ya-Sin”***

***in Ramadhan will receive the  
reward of reading the Qur'an ten times.”***

*Tirmidhi Page 116*

Allah ﷻ said in the Holy Qur'an:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ؕ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٠٦﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ؕ وَإِلَيْهِ الْمَصِيرُ ﴿٢٠٧﴾

HUWAL-LADHI KHALAQAKUM FAMINKUM

KĀFIRUN WAMINKUM MU'MINUN.

WALLĀHU BIMĀ TA'MALŪNA BAŚIR.

KHALAQAS-SAMĀWĀTI WAL ARḌA BILĤAQQI

WAṢAW-WARAKUM FA AḤSANA ṢUWARAKUM.

WA ILAYHIL MAŚIR

*"It was He that created you: yet some of you are unbelievers,  
while others have faith, He is Cognizant of all your actions.  
He created the heavens and the earth to manifest  
the truth and fashioned you into a comely shape.  
To Him you shall return."*

---

**. . . Knowledge without action is insanity  
and action without knowledge is vanity. . .**

IMAM AL-GHAZALI(R), AYYUHAL WALAD

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## INTRODUCTION

All praise be to Allah ﷻ, 'The Exalted', the Lord of the worlds, the All-Merciful, All-Compassionate, the Master of the Day of Judgement. We bear witness that there is no true God but He, the Lord of the past and future nations and Sustainer of heaven and earth, may peace and blessings of Allah ﷻ be upon the one who was sent as a mercy to the worlds. We bear witness that Muhammad ﷺ is the Messenger of Allah ﷻ, his family and Companions, and upon those who believe in his guidance and follow his footsteps until the Day of Judgement.

It is natural in this life that people will suffer worries and stress, because this world is a place of disease, hardship and suffering. It is also natural in this life that people have to put up with suffering and hardship for various reasons, as is indicated in the *Qur'an*:

***Man has been created weak.***

*An-Nisa 28*

Also many verses of the *Qur'an* and Prophetic traditions contain spiritual and material methods for treating many psychological and physical diseases. Allah states in the *Qur'an*;

***'And we send down (stage by stage) from the Qur'an that which is a healing and a mercy to those who believe, to the unjust it causes nothing but loss after loss.'***

*Bani-Israil:82*


The Prophet ﷺ said: "Whatever the disease, Allah ﷻ has created a medication for it, regardless of the fact that some men may come to know what this medication is and others may not."

It is also natural that people have their own problems, worries and diseases in this life, but what should count is how one deals with all of

them. The believer will seek solutions to such worries in the Holy *Qur'an* and *Sunnah* where there is the true remedy. This book contains prescriptions for problems, worries, disease and much more; the sources being the Holy *Qur'an* and *Sunnah*, as well as the experiences of the pious, as long as they are in accordance to the *Qur'an* and *Sunnah*.



## FULFILMENT OF RELIGIOUS NEEDS

A.  اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ 

*Alif Laam Meem. Allah!*

*There is none worthy of worship but He,  
The Ever-Living, The Eternal.*

*Al Imran 1,2*

**Significance:** According to some *Hadith*. The *Ismul-A'zam* is contained in this verse. It is most effective if read continually in times of calamity.

B.  لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ 

*None is worthy of worship besides You.*

*You are Pure (and) surely, I am from among the transgressors.*

*Al Ambiya 87*

**Significance:** The *Ismul-A'zam* is according to other traditions contained in the above verse. A person will profit tremendously if he recites it for any legitimate purpose.

C. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ؕ



*Allah is He besides whom there is none worthy of worship.  
He is the Knower of both secret and open.  
He is Most Kind, Most Merciful.*

*Al Hashr 22*

**Significance:** The *Ismul-A'zam* is, according to some, concealed in the above verse. Anyone who recites it seven times in the morning, an angel will be appointed to seek pardon on his behalf till the evening. If he happens to die on that day, he will die as a *martyr*. 'And if he reads it seven times in the evening, the angels will seek pardon for him till the morning. If he happens to die during the night, he will die as a *martyr*.

## DEATH IN THE STATE OF IMAN

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ

لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

*Our Lord! Let not our hearts deviate after You have guided us.  
And (instead) grant us Your special mercy,  
for You are the Granter of bounties without limits.*

*Al Imran 8*

**Significance:** Anyone who recites this *Du'a* after each *Salaah*, he shall die in the state of *Iman* — *Insha Allah*.

## PARDON FROM ALLAH ﷻ

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا

## لَنَكُونَنَّ مِنَ الْخٰسِرِيْنَ ﴿١٣﴾

**Our Lord! We have wronged our souls:  
If You do not forgive us and bestow upon us Your mercy,  
then we shall certainly be from amongst the losers.**

Al A'raf 23

**Significance:** Anyone who recites this *Du'a* once after every Fardh Salaah, Allah ﷻ will grant him pardon - *Insha-Allah*. This is the *Du'a* of Adam ؑ after he was transferred on to the earth.

## SHAFa'AH (INTERCESSION OF RASULULLAH ﷺ)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ

مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١١٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ

عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١١٩﴾

**Surely, an Apostle from amongst you has come unto you:  
Your harms grieve him: he is ardently anxious over you:  
to the Believers he is mot kind and merciful. But if they turn away,  
say: 'Allah suffices me: There is none worthy of worship but He:  
upon Him is my trust - He is Lord of the Great Throne.'**

At Tawbah 128,129

**Significance:** Whoever recites these verses once after every Salaah, he will attain the intercession of Rasulullah ﷺ on the Day of Judgement - *Insha-Allah*. Moreover, it is very effective in removing any harm.

## STEADFASTNESS OF THE HEART

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ

*Be firm (upon the Right Path) just as You had been commanded  
and those who had repented with You, (had been commanded).*

Hud 112

**Significance:** For steadfastness of the heart, recite 11 times after every Salaah.

## CREATING NOOR IN THE HEART

### A. SURAH AL KAHF

**Significance:** Whoever recites *Surah Al Kahf* once every Friday, his heart will remain filled with *noor* till the following Friday. Whoever recites the first 10 verses of this *Surah* every day, he will be safeguarded against the *fitnah* of *Dajjal*.

## REMOVING SUSPICION AND DOUBT

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

*My Lord! I seek your protection from the prompting  
of the Devils; and my Lord! I seek your protection  
from them approaching me.*

*Al Muminun 97,98*

**Significance:** The excessive recitation of the above verses removes all suspicion and doubt.

## PIETY IN THE FAMILY

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ

وَاَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

*Our Lord, let our wives and offspring be a means of the coolness of our eyes and make us the leaders of the righteous people.*

*Al Furqan 74*

**Significance:** Anyone desirous of righteous children and a righteous wife should recite the above verse once after each Salaah.

## PROTECTION FROM THE FIRE OF HELL

حُمَ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾

حُمَ ﴿١﴾ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

حُمَ ﴿١﴾ عَسَقَ ﴿٢﴾

حُمَ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

حُمَ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ﴿٣﴾

حَمْ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢

حَمْ ٢ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٣

*Ha. Mim. This Heavenly Book is sent down from Allah,  
the Almighty, the All-Knowing-*

*Ha. Mim. This Quran has been sent down from Allah,  
the Most-Kind, the Ever-Merciful.*

*Ha. Mim. Ain. Sin. Qaf.*

*Ha. Mim. By the Book luminous!*

*Ha. Mim. By the Luminous Book that makes plain  
the Truth- Surely We have sent it down during  
a blessed night-truly it is for Us to give  
timely warning (against evil).*

*Ha. Mim. This Heavenly Book has been sent down from Allah,  
the Almighty, the All-Wise.*

*Ha. Mim. This Heavenly Book is sent down from Allah,  
the Almighty, the All-Wise.*

**Significance:** Anyone who recites the above seven *Ha Mims* constantly, the door of Hell-fire will always remain closed for him, but a person should rather try to recite as much of the Qur'an as possible.

## NOOR ON THE FACE

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ١٨

*Truly, it is He who is Beneficent, Merciful.*

*At Tur 28*

**Significance:** Anyone who recites the above verse 11 times, his face will shine brightly on the Day of Qiyamah ... *Insha-Allah.*



## SAFETY FROM PUNISHMENT IN THE GRAVE

**Significance:** Anyone who recites *Surah Al-Mulk* daily will be safeguarded against the punishment of the grave.

## AWAKENING IN THE NIGHT

- A. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ  
إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا  
بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

*And remember the time when We made The House  
a place of worship for the people and a place of safety.  
And take the Maqam Ibrahim as a place of performing Salaah.  
And We decreed to Ibrahim and Isma'il that they should purify  
My House for those who observe Tawaaf of it and those  
who observe Ruku and those who observe Sajdah (in prayers)*

*Al Baqarah 125*

**Significance:** It was found written by a certain sage, that anyone who recites the above verse before retiring to bed, he will be able to get up at any time he desires.

- B. إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٢٦﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا  
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ ۚ

رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١١١﴾  
 رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۚ وَمَا لِلظَّالِمِينَ  
 مِنْ أَنْصَارٍ ﴿١١٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ  
 آمِنُوا بِرَبِّكُمْ فَأَمْنَّا رَبَّنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
 سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١١٣﴾ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى  
 رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١١٤﴾

Verily in the creation of the heavens and the earth,  
 and in the alternation of night and day

there are (mighty) signs for men of understanding-

Those men of understanding who remember Allah standing  
 and sitting and lying on their sides, and keep reflecting on the  
 wonders of the creation of the heavens and the earth (and admit  
 saying): "Our Lord! You have not created all this (Universe) in vain.

Glory be to You! Save us Lord!

from the torment of the Blazing Fire.

"Our Lord! whomsoever You cause to enter Hell,  
 him You have surely disgraced, and for the wrongdoers  
 there shall be no helpers.

"Our Lord! we have heard a proclaimer calling to Faith (saying):  
 'Believe in your Lord;' so we have come to believe.

Our Lord! forgive us our sins, and wipe off our misdeeds from us  
 and cause us (in all grace) to die with the righteous.

"Our Lord! grant us that which You have promised to us through

***Your Apostles and disgrace us not on the Day of Reckoning.  
Surely You never fail in your Promise.”***

*Al Imran 190,194*

**Significance:** Anyone who recites the first 5 verses of the last Ruku of Surah Al-Imran before going to bed, his *Iman* will remain intact and he will be able to wake up at any time he desires without any assistance whatsoever.

## TO SIMPLIFY THE MEMORIZING OF THE QUR'AN

**Significance:** Recite Surah Muddath-thir, then make Du'a. Insha-Allah memorising the Qur'an will become easy.

## MAINTAINING CORRECT BELIEFS

**Significance:** Excessive recitation of Surah Al-Ikhlaas will enable a person to adopt and maintain correct beliefs and safeguard himself against *shirk*.

## CORRECTING ONE'S BELIEFS

**Significance:** Recite Surah Al-Ikhlaas morning and evening. It is very effective in safeguarding one's *Iman* and beliefs.

## PLEASURE OF ALLAH ﷻ

الْعَفْوُ

*The Forgiver of Sins*

**Significance:** To have one's sins atoned and to gain the pleasure of the Almighty, recite the above name of Allah ﷻ excessively.

## REMOVING OF A CALAMITY

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٢﴾

*Allah suffices for us and He is the Best Disposer of affairs.*

*Al Imran 173*

**Significance:** Continuous recitation of the above verse is very effective in removing all difficulties and calamities.

## ASSURED ACCEPTANCE OF DUA

- A. اِنَّ فِي خَلْقِ السَّمُوتِ وَالْاَرْضِ وَاخْتِلَافِ الْيَلِّ وَالنَّهَارِ  
لَاٰيَةٍ لِّاُولِي الْاَلْبَابِ ﴿١٧١﴾ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا وَقُعُوْدًا  
وَعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمُوتِ وَالْاَرْضِ  
رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٧٢﴾  
رَبَّنَا اِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهُ ۚ وَمَا لِلظَّالِمِيْنَ  
مِنْ اَنْصَارٍ ﴿١٧٣﴾ رَبَّنَا اِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْاِيْمَنِ اَنْ  
اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا  
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ﴿١٧٤﴾ رَبَّنَا مَا وَعَدْتَنَا عَلٰى

رُسُلِكَ وَلَا تَخْزَنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٤﴾

*For Translation See Awaking at Night on page 14*

**Significance:** Rasulullah ﷺ used to recite the above verses after *Tahajjud Salaah*. The fact that Rasulullah ﷺ used to recite them after *Tahajjud* is sufficient proof as to the assured acceptance of the *Du'a* that appear in them. Any *Du'a* made after their recital will also be accepted by Allah ﷻ — *Insha-Allah*.

B. فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٥﴾ يُرْسِلِ

السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٦﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ

وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٧﴾

*And I said: Ask forgiveness from your Lord  
for He is Oft-Forgiving  
He will send rain to you in abundance,  
He will give you increase in wealth and sons  
and bestow on you gardens and bestow on you rivers.*

*Nuh 10,12*

**Significance:** *Du'a* are certainly accepted after *Istighfar* as understood from the above.

C. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ﴿١٨﴾ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ

إِلَّا بِإِذْنِهِ ۖ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتَ  
وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

*Allah, none is worthy of worship except He,  
the Hayyul Qayyoom (the ever-living, the One who  
sustains and protects all that exists).*

*Neither slumber nor sleep overtakes Him.*

*To Him belongs whatever is in the heavens and earth.*

*Who is there that can intercede before Him except  
by His permission? He knows what happens to them  
before them and behind them.*

*And they will never encompass anything of  
His knowledge except that which He wills.*

*His throne extends over the heavens and earth.*

*And He feels no fatigue in guarding them.*

*And He is Most High, Most Great.*

*Al Baqarah 255*

**Significance:** Recite Aayatul-Kursi 70 times after Asr Salaah on Friday. Sit in seclusion while doing this. A special and marvelous feeling will be experienced in the heart. Any Du'a made after this, will be assuredly accepted by Allah ﷻ — Insha-Allah.

D.

الْمُجِيبُ

*The One who Responds.*

**Significance:** For the assured acceptance of Du'a call upon Allah ﷻ by His above attribute numerous times while making Du'a.

## FULFILMENT OF ANY NEED

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

*But if they away, say: Allah suffices me.  
None is worthy of worship but He.  
On Him is my trust and He is the  
Lord of the Supreme Throne.*

At Tawbah 129

**Significance:** Abu Darda رضي الله عنه relates that any person who recites the above ayah 100 times, all his worldly needs and his needs pertaining to the Hereafter will be fulfilled.

## IMPROVING THE MEMORY

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٨﴾  
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾

*My Lord! Expand for me my bosom.  
Ease my task for me.  
Remove the knot from my speech so that  
they may understand what I say.*

Ta-Ha 25,28

**Significance:** For strengthening the memory and progressing in knowledge recite the above verses everyday after Fardh Salaah.

## REMOVING FEAR AND GRIEF

**Significance:** The recitation of *Surah Nooh* is very effective in removing grief and fear. Also *Surah Yasin* is most effective in removing all types of fear — especially for one's life. It is reported from *Ibnul-Kalbi* that a certain person's life had been threatened. He reported the matter to an *alim* who advised him to recite *Surah Yasin* every time he leaves his home. He did exactly as he was told with the result that every time he came before his enemy, the latter failed to see him.

## ACQUIRING A SON

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ

إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٢٨﴾

*O My Lord! Grant me from Yourself a progeny that is pure:  
for You are the Granter of prayers.*

*Al Imran 38*

**Significance:** By the excessive recitation of the above verse, a person will acquire a virtuous and righteous son. — *Insha Allah*.

## VIRTUOUS CHILDREN

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

*O my Lord! Do not leave me without offspring.  
Surely, You are the best of inheritors.*

*Al Ambiya 89*



**Significance:** Recite the above ayah three times after every *Salaah*.  
Good and righteous children will be granted — *Insha Allah*.

## STERILITY

الْبَارِئُ الْمُصَوِّرُ

*The Shaper out of naught, The Fashioner.*

**Significance:** If a barren woman fasts for seven days and after breaking her fast with water, (she should eat food thereafter) reads the above Name of Allah ﷻ 21 times then she will soon conceive — *Insha Allah*.

## MISCARRIAGE

A. اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ

وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

*Allah knows that which every female bears and  
that which the wombs absorb and that which they grow.  
And everything with Him is measured.*

*Ar Ra'd 8*

**Significance:** If there is fear of miscarriage the above verse should be recited.

## LABOUR PAINS

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمُوتِ وَالْأَرْضَ كَانَتَا رَتْقًا

فَفَتَقْنَهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

*Have not those who disbelieve known that the  
heavens and the earth were of one piece,  
then We parted them, and We made every living thing of water?  
Will they not then believe?*

Al Ambiya 30

**Significance:** When a woman is in the throes of labour, the above verse should be recited by someone (female or mahram male) and then *blown* on the stomach or back of the woman.

## PROTECTING CHILDREN AGAINST INFANTILE DISEASES

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ

بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

*Lo! have put my trust in Allah, My Lord and your Lord.  
There is not an animal but He (Allah) grasps it by its forelock!  
Lo! My Lord is on the Straight Path.*

Hud 56

**Significance:** To protect a child from such sicknesses which normally afflict children, the above ayah should be recited and blown on the child.

## HEALTHY UPBRINGING OF CHILDREN

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ

طِينٍ ۖ ثُمَّ جَعَلَ نَسْلَهُ مِنْ مَّاءٍ مَّهِينٍ ۖ  
ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ

*He Who made everything par excellence which He created,  
and He began the creation of man from clay.  
Then He created his progeny from an extract of mean water.  
Then He set him aright in form and feature and breathed into  
him of His Spirit, and He gave you ears, eyes and hearts.  
But you give little thanks (for these gifts).*

As Sajdah 7

**Significance:** The above verses should be recited and du'a should be made.

## FOR ABUNDANCE IN RIZQ

A. اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۖ  
وَهُوَ الْقَوِيُّ الْعَزِيزُ

*Allah is gracious unto His slaves —  
He provides for whom He wills.  
And He is the Strong, the Mighty.*

As Shura 19

**Significance:** For increment in one's rizq, recite the above ayah excessively after each Salaah.

B. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط إِنَّ اللَّهَ بُلِغُ أَمْرِهِ ط

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٠﴾

*And whoever puts his trust in Allah, He will suffice him.*

*Lo! Allah brings His commands to pass.*

*Allah has set a measure for all things.*

At Talaq 3

**Significance:** Excessive recitation of the above ayah is very effective in removing poverty. If it is recited for any purpose, it will be realised —  
*Insha Allah.*

## C. Surah Al Qalam

**Significance:** Recitation of *Surah Al-Qalam* in *Salaah* removes poverty.

## D. Surah Al Qari'ah

**Significance:** Excessive recitation of *Surah Al-Qari'ah* is very effective in increasing one's *rizq*.

## REPAYMENT OF DEBTS

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ

الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ط بِيَدِكَ

الْخَيْرُ ط إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

*Say: O Allah! Master of the sovereignty!  
You give sovereignty to whomever You desire,  
and withdraw sovereignty from whomever You desire.  
You exalt whomever You desire and debase whomever You desire.  
In Your hand is goodness.  
Truly, You possess power over everything.*

Al Imran 26

**Significance:** Recite the above verse seven times after Fajr and seven times after Maghrib. *Insha Allah*, Allah ﷻ will make means for debts to be settled.

## TO PLEASE SOMEONE ENDOWED WITH POWER

A. كَمْ أَتَيْنَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ

نِعْمَةً اللَّهُ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣١﴾

*How many a clear revelation we bestowed upon them.  
He who after the grace of Allah after it been granted to him,  
Allah will punish him. Lo! Allah is severe in punishment.*

Al Baqarah 211

**Significance:** Recite the following verse thrice and then blow on yourself. After doing this go before the person endowed with power (such as a chief, judge etc.) *Insha Allah* he will display much sympathy and leniency.

سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَرَبُّكَ يَعْلَمُ

مَا تَكُنْ صُدُّوهُمْ وَمَا يُعْلِنُونَ ﴿١٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ط

لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

*Glorified be Allah and exalted above  
all they associate (with Him).*

*And Your Lord know what their breasts  
conceal and what they publish.*

*And He is Allah. There is no God save Him.*

*For Him is all praise in the former and latter (state).*

*For Him is command and unto Him you will be returned.*

*Al Qasas 68,70*

**Significance:** The above ayaat should be recited seven times when there is fear that one's opponent will give false evidence before a judge provoking him to carry out judgement wrongfully. After reciting them seven times, the following verse should be recited thrice before appearing in front of the judge. *Insha Allah* the reciter will be safeguarded from all forms of evil.

## TO HALT AN OPPRESSOR FROM OPPRESSING

A. فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفُوضُ

أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾

*And you will remember what I say unto you.*

*I confide my cause unto Allah.*

*Lo! Allah is ever watchful over his slaves.*

*Al Mumin 44*

**Significance:** Reciting the above ayah in the presence of the oppressor will safeguard the reciter from his oppression.

## DISOBEDIENT CHILDREN

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنَّنِي مُتُبِّئُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

*And (O Allah), be gracious towards me in  
the matter of my off-spring.*

*And surely, I have returned to You in repentance,  
and surely, I am of those who surrender (to You).*

*Al Ahqaf 15*

**Significance:** Anyone whose children are disobedient should recite the above *Du'a* after every *Salaah*. *Insha Allah* they will soon become obedient. But have in mind one's children when saying the word *Dhurriyyati*.

## FOR INSUBORDINATION AND DISOBEDIENCE

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ

أَخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

*Lo! I have put my trust in Allah  
who is my Lord and your Lord.*

*There is no animal but He grasp it by its forelock.  
Verily my Lord is on the straight path.*

*Hud 56*

**Significance:** If a person is guilty of insubordination, his/her forelock should be grasped and the above *ayah* be recited 3 times. Thereafter he/she should be "blown" on. By doing this, *Insha Allah*, he/she will become obedient, as in accordance to *Shariah*.

## PROTECTION AGAINST EVIL MEN AND JINN

A. **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط**  
**لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ**  
**إِلَّا بِإِذْنِهِ ط يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ط وَلَا يُحِيطُونَ**  
**بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ**  
**وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ط وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾**

*Allah, none is worthy of worship except He,  
 the Hayyul Qayyoom (the ever-living, the One who  
 sustains and protects all that exists).*

*Neither slumber nor sleep overtakes Him.*

*To Him belongs whatever is in the heavens and earth.*

*Who is there that can intercede before Him except by His permission?*

*He knows what happens to them before them and behind them.*

*And they will never encompass anything of*

*His knowledge except that which He wills.*

*His throne extends over the heavens and earth.*

*And He feels no fatigue in guarding them.*

*And He is Most High, Most Great.*

*Al Baqarah 255*

**Significance:** Recitation of the *ayatul Kursi* once after every *Salaah* will cause Allah ﷻ to protect the reciter against the mischief of evil men and jinn. In fact, according to one *Hadith*, the *Shaytan* acknowledged his inability to harm anyone who recites *Ayatul Kursi*.



## B. Surah Al-Falaq And Surah An-Nas

**Significance:** The last 2 Surah of the *Holy Qur'an*. To be recited for protection against sicknesses, sorcery, etc. Reciting them before going to bed will afford the reciter security against all calamities.

## C. Surah Al-Ikhlâs

**Significance:** Help through the constant recital of *Suratul Ikhlâs*, the 3rd last Surah of the *Holy Qur'an* should be sought for any calamity.

### REMOVING FEAR

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

*And Allah is the best of Protectors and He is  
the Most Merciful of all who show Mercy.*

Yusuf 64

**Significance:** One who is terrified of his enemy or fears the approach of any calamity should recite the above verse excessively. *Insha Allah* his fears will disappear and any possible calamity will be averted.

### TO REMOVE FEAR AND FRIGHT

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ

بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٦٥﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ

يَفْقَهُوهُ فِي آذَانِهِمْ وَقَرَأُوا إِذَا ذَكَرْتَ رَبَّكَ فِي

الْقُرْآنِ وَحَدَّهُ وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

*And (O My Apostle!) when you recite the Quran,  
We set up (to intervene) between you and those  
who believe not in the Hereafter a hidden  
veil invisible to the eye And We put coverings on their  
hearts that they may not understand it,  
and (cause) a heaviness in their ears.*

*And when you mention your Lord alone in the Quran,  
they flee away turning on their back in aversion (from the Truth)*

*Bani Israil 45,46*

**Significance:** The above verses should be recited and blown on any person who is frightened, shocked or terrified. These verses are very effective in removing horrifying thoughts as well.

## SECURITY AGAINST ALL HARMS

A. اللَّهُ رَبُّنَا وَرَبُّكُمْ ط لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ ط

لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ط اللَّهُ يَجْمَعُ بَيْنَنَا ؕ

*Allah is our Lord and your Lord.  
For us is our works and for you is your works.  
There are no arguments between us and you.  
Allah will bring us together.*

*Ash Shura 15*

**Significance:** When one fears any injury from any person or animal,

the above verse should be recited and “blown” in the direction of such a person or animal. *Insha Allah*, the person doing this will be protected against any injury.

B. قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

Say: “Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector).”  
And in Allah let the believers put their trust.

At-Tauba 51

وَأَنْ يَّمْسَسَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ط يُصِيبُ بِهِ

مَنْ يَشَاءُ مِنْ عِبَادِهِ ط وَهُوَ الْعَفُورُ الرَّحِيمُ ﴿١٠٧﴾

And if Allah touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills.  
And He is the Oft-Forgiving, the Most Merciful.

Yunus 107

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ

مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿١﴾

*And no moving (living) creature is there on earth  
but its provision is due from Allah.*

*And He knows its dwelling place and its deposit  
(in the uterus, grave). All is in a Clear Book  
(Al-Lauh Al-Mahfuz - the Book of Decrees with Allah).*

Hud 6

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا  
هُوَ أَخَذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

*"I put my trust in Allah, my Lord and your Lord!  
There is not a moving (living) creature but He has grasp of its forelock.  
Verily, my Lord is on the Straight Path (the truth).*

Hud 56

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا  
وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥٧﴾

*And so many a moving (living) creature carries  
not its own provision! Allah provides for it and for you.  
And He is the All-Hearer, the All-Knower.*

Al-'Ankabut 60

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكُ  
فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٨﴾

*Whatever of mercy (i.e. of good),  
Allah may grant to mankind, none can withhold it;*

*and whatever He may withhold, none can grant it thereafter.  
And He is the All-Mighty, the All-Wise.*

Fatir 2

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ط  
قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ  
هُنَّ كُشِفَتْ ضُرُّهُ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ  
رَحْمَتِهِ ط قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٢٨﴾

*And verily, if you ask them:*

*“Who created the heavens and the earth?”*

*Surely, they will say: “Allah (has created them).”*

*Say: “Tell me them, the things that you invoke besides Allah -  
if Allah intended some harm for me,  
could they remove His harm?*

*Or is He (Allah) intended some mercy for me,  
could they withhold His Mercy? Say:*

*“Sufficient for me is Allah; in Him those  
who trust (i.e. believers) must put their trust.”*

Az-Zumar 38

**Significance:** Ka'ab bin Ahbar ؓ is reported to have said that any person who recites the following seven verses everyday will have no reason to fear any type of harm, whatsoever.

## C. Surah Yasin

**Significance:** It is reported from Ibnul-Kalbi R.A. That a man whose life

had been threatened consulted an *Alim* who advised him to recite Surah Yasin prior to leaving his home. He did just as he was told. The result was that his enemy failed to even notice him.

## CURING SOMEONE UNDER THE INFLUENCE OF EVIL

A. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا  
 لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ  
 رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا بُرْهَانَ  
 لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾  
 وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

*Do you think We have created you in jest  
 and that you would not be brought back to  
 us (for accountability)?*

*Hence, exalted be Allah, The True King.  
 None is worthy of worship besides He,  
 The Lord of The Throne of Honour.*

*Al Mu'minun 115,118*

**Significance:** Anyone under the influence of an evil spirit — to cure him, any person should recite the above ayaat thrice and “blow” in a glass of water and sprinkle such water on the patient’s face. Alternatively, they should be recited thrice next to his ears. Relief will be noticed instantaneously. *Insha Allah*

## **B. Surah Al-Fatihah, Ayatul Kursi and the beginning 5 verses of Surah Jinn.**

**Significance:** For someone under the influence of evil spirits, recite *Surah Al-Fatihah*, *Ayatul Kursi* and the beginning 5 verses of *Surah Jinn*. Then blow on clean water and sprinkle it on the afflicted person's face. If the house is also suspected of any influence, the same water could be sprinkled all over the house.

### **TO DRIVE OUT JINN FROM A HOUSE**

**Significance:** It is reported from Ibnu Qutaibah R.A. that a certain trader went to Basrah to do some buying and selling of dates. On his arrival in Basrah, he began inquiring for a decent accommodation but couldn't find one. After much seeking he came across a vacant house filled with spider webs. On inquiring from the people the reason for its emptiness he was told that a Jinn is believed to be occupying the house. When he approached the landlord, the latter tried to dissuade him by saying; "Why do you want to jeopardise your life? A powerful Jinn lives there! Whoever stayed there hasn't come out alive!" The trader insisted by saying; "Allah ﷻ is my helper! Please, I must have the house!"

However, the landlord had no choice but to concede to his request. From here the story is taken up by the trader. He says; "I occupied the house. Late in the night my eyes suddenly opened and I saw a dark human form approaching me, it's eyes bloodshot — as if bright flames were leaping from them. I immediately began reciting *Ayatul Kursi*. Every sentence I recited was recited by the Jinn (in an attempt to counter attack)... until I reached

وَلَا يُؤَدُّهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

This last sentence he could not utter. I began uttering this sentence repeatedly until I saw the form disappearing. No trace of it seemed to have ever existed. I spent the rest of the night in total comfort. In the morning I scrutinised the place where the Jinn was seen... only to find its remains in the form of a small heap of ashes. Then, from nowhere a voice was heard saying; "You have burnt a powerful Jinn to ashes"! I asked; "What caused him to burn"? The voice replied; The verse:

وَلَا يُؤْدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

*Their preserving never makes Him weary.  
He is The Sublime, The Great.*

## IMAM AWZA'I R.A. AND THE EVIL JINN

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*I seek Allah's refuge from the devil accursed.*

**Significance:** Imam Awza'i R.A. is reported to have said that once an evil Jinn suddenly confronted him, frightening him tremendously. He immediately recited the above ayah. The Jinn escaped, crying: "You have sought refuge from The Great! You have sought refuge from The Great!"

## TO OVERPOWER ONE'S OPPONENT IN DEBATE

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ آمَنُوا



بِاللّٰهِ وَاعْتَصِمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۚ

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمًا

*O mankind! there assuredly has come to you a clear proof from your Lord and We have sent down to you a light manifest that guides you to the straight path. Verily those who believe in Allah, and hold fast to His Rope, very soon Allah shall cause them to enter His Mercy and Grace and shall guide them to a straight path towards Himself.*

*An Nisa 174, 175*

**Significance:** To overcome an enemy in an argument one should recite the above verse.

## TO OVERCOME A FOE IN ANY CONTEST OR BATTLE

### A. Suratul-feeel

**Significance:** Recitation of Suratul-feeel will ensure victory for its reciters when fighting the enemy.

### B. Ayatul Kursi

**Significance:** If Ayatul Kursi is recited before a battle, victory is a certainty, Insha Allah.

C.

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

*The hosts will be defeated and they will turn their backs and flee.*

*Al Qamar 45*

**Significance:** Reciting the above ayah and blowing on soil, then throwing such soil in the direction of the enemy will ensure defeat of the enemy.

D. وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ

الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١٨﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿١٩﴾

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٢٠﴾ يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا ﴿٢١﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٢٢﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا

*O My Apostle! the dust that you did throw,  
it was not you who threw it at them when you threw,  
but Allah threw in order to bestow a  
favour upon the Believers,  
a goodly favour from His Presence.  
Verily Allah is the All-Hearing, the All-Knowing.  
When the earth is shaken to its utmost shaking -  
And the earth throws up her burdens -  
And man says (distressed): "What has happened to it?"  
On that Day it shall narrate all its news -  
For your Lord has (so) commanded it.  
On that Day people will return towards their Lord,*

**Significance:** Ibnul Kalbi reports that a very reliable person once told him about Muslims of a certain town besieged by the kuffar. A pious

person amongst the Muslims recited the above verses and 'blew' on a handful of soil and had the soil scattered in the camping grounds of the enemy. The result was that the enemy began fighting amongst themselves and dispersed.

## BARAKAH IN PRODUCE, LIVESTOCK, ETC.

اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ  
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۖ وَسَخَّرَ  
لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۖ  
وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ  
لَا تَحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٢٢﴾

*Allah is He Who has created the heavens and the earth  
and sends down water (rain) from the sky,  
and thereby brought forth fruits as provision for you;  
and He has made the ships to be of service to you,  
that they may sail through the sea by His Command;  
and He has made rivers (also) to be of service to you.  
And He has made the sun and the moon,  
both constantly pursuing their courses,  
to be of service to you;*

*and He has made the night and the day, to be of service  
to you. And He gave you of all that you asked for,  
and if you count the Blessings of Allah,  
never will you be able to count them.  
Verily! Man is indeed an extreme  
wrong-doer, a disbeliever.*

Ibrahim 32,34

**Significance:** If recited once in the morning, once in the evening and once when going to bed, Allah ﷻ will put barakah in his crops, livestock etc. if recited before undertaking a journey Allah ﷻ will protect him and his belongings from all calamities.

## BARAKAH IN BUSINESS, FARMING, HOME, ETC.

- A. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
- الْمَرْفُتِ تِلْكَ آيَةُ الْكِتَابِ ۖ وَالَّذِي أُنْزِلَ إِلَيْكَ
- مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢﴾ اللَّهُ
- الَّذِي رَفَعَ السَّمُوتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى
- الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ تَجْرِي لِأَجَلٍ مُّسَمًّى ۖ
- يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٣﴾
- وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ

كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ ط  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾

*In the name of Allah, Most Beneficent, Most Merciful.*

*Alif- Lam- Mim- Ra.*

*These are the Verses of the Divine Book.*

*And that which has been sent down to you from  
your Lord is the Truth, but most of the people believe not  
(because of their wrong-headedness).*

*Allah it is (the Mighty and the Wise) Who has raised  
the heavens without pillars (as) you see them,  
then He settled (Himself) on the Throne of Power,  
and made the sun and the moon  
subservient to His command.*

*Each one running its course to an appointed term.  
He plans every affair, and explains clearly His Signs that haply  
you maybe certain of the Meeting with your Lord.*

*And He it is Who has spread the earth, and  
set therein firm mountains and rivers.*

*And fruits of every kind He has made therein in pairs,  
two and two. He covers the day with the night.*

*Verily in all these are Signs of His Might  
for a people who reflect.*

*Ar Ra'ad 1,3*

**Significance:** For progress and barakah in one's business, recite these verses.

## TO DRIVE AWAY PESTS

A. وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ

أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ  
 لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ط  
 ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا  
 وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّنْ وَرَآيِهِ جَهَنَّمُ وَيُسْقَى  
 مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ  
 وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ط  
 وَمِنْ وَرَآيِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

*And the infidels said to their Apostles:*

*“We will surely drive you out of our country or  
you will have to come back to our religion.”*

*So their Lord revealed to them: “(Fear not) We will certainly  
destroy these wrongdoers- “And We shall certainly  
settle you in their country after (destroying) them.*

*This (promise of success) is for him who fears the time  
when he shall before Me and who fears My Warning.”*

*And the Apostles begged for success of the Truth  
(which was granted) and every obstinate rejector of Truth  
was disappointed- After this (disappointment) is Hell and  
he will be made to drink blood and water of oozing pus -*

*Which he will drink little by little with difficulty,  
and will not be able to swallow it down his throat and*

*death will come to him from every side  
but (in spite of it) he will not die.  
And before him will be another dreadful torment.*

Ibrahim 13,17

**Significance:** If crops are being destroyed by pests such as mice, worms, locust etc. then the above verses should be recited.

## B. Surah Al-Tatfif

**Significance:** To drive out white ants from any grain and legumes such as rice, lentils beans etc. *Surah Al-Tatfif* (30th Juz) should be recited and “blown” on such foodstuff. They will disappear in a short period — *Insha-Allah*.

## FOR BARAKAH AND PROGRESS IN BUSINESS

A. إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ  
بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
وَيُقَاتَلُونَ وَعْدًا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١﴾

*Certainly Allah has purchased of the Muslims their lives and  
their wealth that for them in return is the Garden -  
the fight in the Way of Allah; so they slay and are slain.*

*Allah has given a solemn promise binding thereon in the Torah,  
and the Gospel and the Qur'an (all the three Books).*

*And who is more faithful to his promise than Allah?*

*Rejoice, therefore, (O Believers!) in the bargain  
that you have struck with Allah.*

*And that is indeed the supreme achievement.*

At Tawbah 111

**Significance:** Recite the above verse for barakah and protection.

## FOR PROGRESS AND PROTECTION IN BUSINESS

**Significance:** If *Ayatul-Kursi* is recited and “blown” on one’s merchandise the following benefits will be reaped:

- the merchandise will prove beneficial for its owner;
- one will make good progress;
- one will be protected from the mischief and evil promoting of Shaytan;
- a poor person will become wealthy;
- sustenance (rizq) will be acquired from strange and unknown sources.

If recited on entering the house and when going to bed:

- no thieves will enter such a house;
- the reader will not drown, burn or die due to an accident;
- he will enjoy good health.

## TO KEEP JUSTICE

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ



وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

يُعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٦٠﴾

INNAL-LĀHA YA'MURU BIL `ADLI WAL  
IHSĀNI WA ĪTĀ'I DHIL QURBĀ WA YANHĀ `ANIL  
FAHSHĀ'I WAL-MUNKARI WAL-BAGHYI.  
YA'IZUKUM LA' ALLAKUM TADHAKKARŪN.

*Allah enjoins adl (justice and worshipping none  
but Allah alone) and ihsaan (to be patient in  
performing your duties to Allah,  
totally for Allah's sake and in accordance with sunnah)  
and giving help to kith and kin  
(i.e. to give them financial assistance,  
visiting them, caring for them)  
and He forbids you from fahshaa  
(sins, evil deeds, illicit sex, disobedience to parents, lies, etc.)  
and from munkar (all that is prohibited by the shari'ah)  
and from baghya (oppression of all kinds).  
He admonishes you so you may take heed.*

**Significance:** Abdullah bin Umar ؓ narrated that once Umar ؓ asked the people: "Who will tell me which verse in the Holy Qur'an is the greatest? And which verse will spur people to be just and fair? And which verse is most effective in instilling fear into the hearts of people? And which verse is most effective in building the hopes of people?" No one answered. Abdullah bin Mas'ud ؓ finally responded by saying that he heard Rasulullah ﷺ saying on the mimbar that the greatest verse of the Holy Qur'an is Ayatul Kursi; and the above verse most effective in urging people to be just.

## FOR LESSENING ONE'S BURDEN

- A. **الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا  
فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ<sup>ج</sup> وَإِنْ يَكُنْ  
مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ<sup>ط</sup> وَاللَّهُ مَعَ الصَّابِرِينَ** ﴿٦٦﴾

*Now has Allah lightened Your burden for  
He knows that there is weakness in you.*

*So if there be of you, a hundred steadfast, they shall  
overcome two hundred and if there be of you a thousand  
they shall overcome two thousand by the permission of Allah.  
And Allah is with the steadfast.*

*Al Anfal 66*

**Significance:** A person doing hard, menial work or carrying burdens on his back or doing any work that demands physical or mental exertion — if he is desirous of lessening his burden and simplifying his task — he should recite the above verse once after every *Salaah* for one week. He should start on any Friday after *Asr Salaah* and continue till the following Friday after *Jumu'ah Salaah*. *Insha Allah*, all his tasks will become easy.

## WHEN ENTERING A TOWN

**رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ** ﴿٦٦﴾

*O My Lord cause me to land at a blessed place for  
You are the best of all who bring to land.*

*Al Mu'minun 29*

**Significance:** Recite the above verse on entering any town, city or village. One's stay in such a place will be a pleasant one. *Insha Allah*

## WHEN BOARDING ANY MEANS OF CONVEYANCE/ TRANSPORT

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

*Glorified be He who has subdued these for us and  
we were not capable of subduing them.*

*Az Zukhruf 13*

**Significance:** If the above verse is recited before boarding a vehicle, train, aircraft, ship etc. one will be protected from all forms of calamities. *Insha Allah*.

## PROTECTION OF A VESSEL

A. بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَهَا ط إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿١١﴾

*In the Name of Allah be its course and its mooring.  
Lo! My Lord is Most Forgiving, Ever Merciful.*

*Hud 41*

**Significance:** The above *ayah* should be recited before embarking a ship or boat. The ship and all its occupants will be safeguarded against all calamities. *Insha Allah*.

B. وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَهَا ط

إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿١١﴾

**And he said: Embark therein. With the Name of Allah, be its course and it's mooring. Lo! my Lord is Most Forgiving, Ever Merciful.**

*Hud 41*

**Significance:** This verse should also be recited before embarking the vessel.

## C. Surah Luqman

**Significance:** *Surah Luqman* (Juz 21). If recited before embarking a vessel, a person will be safeguarded against drowning. *Insha Allah*.

## WHEN THE SEAS ARE ROUGH

A. أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرَىٰ فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ

مِّنْ آيَاتِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

*Have you not seen how the ships glide on the sea by Allah's grace that He may show you of His wonders!*

*Lo! indeed, therein are signs for every steadfast, grateful (soul).*

*Luqman 31*

**Significance:** When the seas become rough and there is fear of disaster, the above ayah should be recited. *Insha Allah* the seas will become calm.

## FOR RETURNING HOME SAFE AND SOUND

A.

الْعَلَىٰ

*The High*

**Significance:** If a wayfarer (musafir) keeps a written copy of above name of Allah ﷻ he will return to his people in a short period of time. *Insha Allah* — Moreover, if he is needy, Allah will grant him abundant wealth.

B.

الْأَوَّلُ

*The First*

**Significance:** If a *musafir* reads above name of Allah ﷻ 1000 times every Friday, he will return to his people safely, *Insha Allah*.

## FEVER

A. إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَيفٌ مِّنَ الشَّيْطَانِ

تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

*Surely those who ward off evil when a glamour from the devil troubles them, they remember Allah and behold; they are people of insight.*

*Al A'raf 201*

**Significance:** The above could be recited and 'blown' on a person who has a fever due to heat. *Insha Allah* he will soon be cured through the *barakah* of the words of Allah.

B.

قُلْنَا يٰنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ اِبْرٰهِيْمَ

*We said: "O Fire! Become cool and peaceful for Ibrahim!"*

*Al Ambiya 69*

**Significance:** The above should be recited near a sick person. *Insha Allah*, the fever will subside.

# FOR ANY SICKNESS

A.

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

*And He will cure the breast of people who believe.*

At Tauba 14

وَشِفَاءٍ لِّمَا فِي الصُّدُورِ ۚ

*And (the Qur'an) is a cure for ailments  
which prevail in the hearts.*

Yunus 57

سَخَّرَ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ط

*There comes forth from their (the bees) bellies a drink (honey)  
diverse of colours, wherein is healing for mankind.*

An Nahl 69

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝٨٢

*And we reveal of the Qur'an that which is a source of  
healing and a source of mercy for the Believers.*

Bani Israil 82

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

*And when I am sick, then He heals me.*

Ash Shu'araa 80

قُلْ هُوَ الَّذِي بِنَايُكُمْ وَهُوَ إِلَهُكُمْ ۚ فَلْيَاذْكُرْ آلِهَتَكُمْ إِن كُنْتُمْ إِلَىٰ شَيْءٍ عَادُونَ ﴿٢٠٠﴾

*Say unto them (O Muhammad!):*

*For those who believe, it (the Qur'an) is a guidance and a healing.*

*Fussilat 44*

**Significance:** The above verses should be recited. *Insha Allah* he will be cured even if the sickness is of a serious nature.

B. **وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝**

*And we reveal of the Qur'an that which is a source of healing and a source of mercy for the Believers.*

*Bani Israil 82*

**Significance:** The above ayah should be read and *blown* on the patient.

## TO REMOVE PAIN

**Significance:** To relieve a patient of any pain, *Surah Yasin* should be read.

## TO CURE INSOMNIA

**Significance:** To enable a patient to get a good sleep, *Surah Mujadalah* (Juz 28) should be recited next to the patient.

## MORE PRESCRIPTIONS FOR ALL TYPES OF AILMENTS

A. **الْسَّلَامُ**

*The Giver of Peace*

**Significance:** Stand by the head side of a patient and lifting the hands as in *Du'a*, say the above Name of Allah ﷻ 39 times in such a manner that the patient hears it. *Insha Allah*, he will soon be cured.

B.

الْعَظِيمُ

*The Great*

**Significance:** Saying the above name of Allah ﷻ excessively will remove any sickness.

C.

الْحَيُّ

*The Ever-Living*

**Significance:** The above Beautiful Name of Allah ﷻ should either be recited excessively or it should be written on paper with saffron and after washing it, the water should be consumed.

D.

الْغَنِيُّ

*The Independent*

**Significance:** The above Name of Allah ﷻ to be recited excessively at the time of any calamity or sickness. Recovery should be expected in a short time. *Insha Allah.*

## FOR MELANCHOLY AND DEPRESSION

A.

وَلْيَرْبِطْ عَلَى قُلُوبِكُمْ وَيُثَبِّتْ بِهِ الْأَقْدَامَ ﴿١٧﴾

*To make strong your hearts and to  
keep your feet firm thereby.*

*Al Anfal 17*

B.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ



اللَّهُ تَطْمِئِنُّ الْقُلُوبُ ﴿٢٨﴾

*Who have believed and whose hearts are at ease  
in the remembrance of Allah.  
Verily in the remembrance of Allah do hearts find rest.*

Ar Rad 28

**Significance:** The above ayaat is very effective for removing melancholy and depression.

## PALPITATION OF THE HEART

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمُوتِ  
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٢٩﴾ قُلْ أَمَّا  
بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهُ  
مُسْلِمُونَ ﴿٣٠﴾ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ  
مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٣١﴾

*Do they seek (a religion) other than the Religion of Allah?*

*Yet to Him has submitted whosoever is in  
the heavens and in the earth, willingly or unwillingly,  
and to Him shall they (all) be brought back in the end.*

*Say (O Muslims!): "We believe in Allah and what has been  
sent down to us, and that which was sent down to Abraham and  
Ishamael and Isaaq and Jacob and their offspring and what was given  
to Moses and Jesus and the other Prophets from their Lord.  
We make no distinction between any of them, in the matter  
of faith and to Allah have we surrendered ourselves."  
And whosoever seeks a religion other than Islam,  
it shall certainly not be accepted of him;  
and in the Hereafter he shall be of the losers.*

*Al Imran 83,85*

**Significance:** The above verses are said to be most effective for the softening of the heart.

## **AILMENT OF THE HEART**

### **Surah Al-Inshirah**

**Significance:** Recite *Surah Al-Inshirah* (30th Juz) and blow on the patient.

## **STRENGTHENING THE HEART**

الْمَاجِدُ

*The Excellent*

**Significance:** If the above beautiful name of Allah ﷻ is recited a number of times and *blown* on a morsel before eating it, the heart will be strengthened — *Insha Allah*.

## TO ACQUIRE FREEDOM FROM MATERIALISM

A.

الْوَاحِدُ الْأَحَدُ

*The One And Only*

**Significance:** To acquire independence in the heart recite the above name of Allah ﷻ 1000 times. The importance of material objects will depart from the reader's heart.

## DISEASE OF THE SPLEEN

إِنَّ اللَّهَ يُمَسِّكُ السَّمُوتِ وَالْأَرْضَ أَنْ تَزُولَا ۖ  
وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۖ إِنَّهُ  
كَانَ حَلِيمًا غَفُورًا

*Lo! Allah grasps the heaven and the earth that they deviate not.  
And if they were to deviate there is not one  
that could grasp it after that.  
Lo! He is For-Ever Clement, Forgiving.*

Fatir 41

**Significance:** Read the above ayah on paper and rub the portion where the spleen is situated. *Insha Allah* the disease will be removed.

## FOR A SPECIFIC PAIN

A.


وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ




*With truth have we revealed it and with truth  
it has descended. And we have not sent you  
but as a bearer of good tidings and as a warner.*

*Bani Israil 105*

**Significance:** Place the hand on the portion where the pain is felt and recite the above ayah once and blow thrice on the affected area. *Insha Allah* the pain will disappear.

B.  بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَجَعَلَ


الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ 

*In the name of Allah, Most Beneficent, Most Merciful.  
Praise be to Allah, who has created the heavens and  
the earth and has appointed darkness and light.  
Yet those who disbelieve ascribe rivals unto their Lord.*

*Al An'am 1*

**Significance:** A person who recites the above ayah 7 times in the morning and 7 times in the evening, then blows on his hands and passes them all over his body, will be safeguarded against all pains and physical calamities.

## HEADACHES

A.  لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ

**Where from they get no aching of the head nor any madness.**

*Al Waqiah 19*

**Significance:** Recite the above verse thrice and blow on the patient. The headache will disappear — *Insha Allah*.

B.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah, Most Beneficent, Most Merciful***

**Significance:** It is reported that the king of Rome once complained to Umar ؓ about his persistent headache. The Khalifah had a hat (topi) sewn for him. Whenever the king wore it, his headache disappeared. And whenever he took it off, it returned. He became wholly astonished. Curiosity made him open the seams of the headgear, to find the words “*Bismillah*” written beneath the seams.

## MIGRAINE

### A. Surah Takathur

**Significance:** Recite Surah Takathur (30th Juz) after Asr Salaah and blow on the head of the patient. This is a very effective remedy for migraine.

B. قُلْ مَنْ رَبُّ السَّمُوتِ وَالْأَرْضِ ط قُلِ اللَّهُ ط قُلْ أَفَاتَخَذْتُمْ  
مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ط

**Say: Who is the Master of the heavens and earth?**

*Say: Allah! Say: Yet you take other than Him as friends who possess no power over themselves in giving benefit and difficulty?*

Ar Ra'ad 16

**Significance:** Recite the above ayah and blow on the patient. *Insha Allah*, the migraine will disappear.

## INFLAMMATION OF THE EYES

- A. اللَّهُ نُورُ السَّمُوتِ وَالْأَرْضِ ط مَثَلُ نُورِهِ كَمِشْكُوهٍ  
فِيهَا مِصْبَاحٌ ط الْمِصْبَاحُ فِي زُجَاجَةٍ ط الزُّجَاجَةُ كَأَنَّهَا  
كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ  
وَلَا غَرْبِيَّةٍ لَا يَكَادُ زَيْتُهَا يُضَيِّءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ط نُورٌ  
عَلَى نُورٍ ط يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ط وَيَضْرِبُ اللَّهُ  
الْأَمْثَلَ لِلنَّاسِ ط وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٠﴾ فِي بُيُوتِ أَدْنَ  
اللَّهُ أَنْ تَرْفَعَ وَيَذْكَرَ فِيهَا اسْمُهُ لَا يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْآصَالِ ﴿٦١﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ  
وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ط يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ

الْقُلُوبُ وَالْأَبْصُرُ ﴿٧٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا

﴿٧٨﴾ وَيَزِيدَهُم مِّن فَضْلِهِ ط وَاللَّهُ يَرْزُقُ مَنْ يَّشَاءُ بِغَيْرِ حِسَابٍ ﴿٧٩﴾

*Allah is the Light of the heavens and the earth.*

*The likeness of His light is as a niche wherein is a lamp,  
that lamp is in (a chandelier of) glass, the chandelier is as a  
star glittering like a pearl lit from a blessed olive tree,  
neither eastern nor western, whose oil is almost luminous  
even though no fire touches it.*

*(This) is all light upon light!*

*Allah guides unto His light whom*

*He will. And Allah sets forth all manner of  
parables for (the guidance of) mankind.*

*And verily Allah is Best Knower of all things.*

*In the houses (of worship) which Allah has ordered to be exalted,  
and His name to be remembered therein - extol His Glory  
therein in the mornings and the evenings -*

*By men whom neither trade nor business diverts from the  
Remembrance of Allah, and the establishing of prayer  
and the paying of the poor-rate (Zakaat).*

*They keep fearing the Day when hearts will be  
unnerved and eyes convulsed (with terror)-*

*That Allah may recompense them for their best deeds,  
and may grant them still more out of His Grace.*

*And Allah provides for those whom*

*He will, without measure.*


*An Nur 35,39*

**Significance:** A person who continually suffers from inflammation of the eyes (conjunctivitis) should recite the above verses thrice daily after Fajr salaah and blow on the back of both thumbs and rub onto both eyes. He will be cured in due course, Insha Allah.

## B. Surah Al-Mulk

**Significance:** Surah Al-Mulk should be recited thrice each day for 3 consecutive days. After reciting it 3 times blow on the patient's eyes. The suffering will be alleviated — *Insha Allah*.

### STRENGTHENING THE EYESIGHT

A.  فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ



*Now We have removed from you your veil and  
this day your sight is iron.*


Qaf 22


**Significance:** Recite this verse thrice after every *salaah*, blow on the fingers and rub them on the eyes. By doing this the eyesight will never weaken. In fact, any weakness will also disappear.

B.  بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ  وَمَا أَزْدُرُكَ

مَا لَيْلَةُ الْقَدْرِ  لَيْلَةُ الْقَدْرِ ۖ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ 

تَنْزِيلُ الْمَلِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ أَمْرِ 

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ 

*No doubt, We sent down this blessed Qur'an in Night of Power.*



*And what will explain to you know what the Night of Power is?  
The Night of Power is better than a thousand months.  
The angels and the (Holy) Spirit (Gabriel) descend in it by the  
Command of their Lord for every affair (of good).  
It is all (peace and) security till the rise of the dawn.*

*Al Qadr 1,5*

**Significance:** Anyone who gazes towards the sky while in the state of Wudhu and reads the above Surah, his eyesight will never weaken — *Insha Allah*.

## **PAIN IN THE KIDNEY**

**Significance:** Recite Surah Quraish (30th Juz) and blow on any food before consuming it. The pain will disappear — *Insha Allah*.

## **EPILEPSY**

A. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْمَصَّ طَسَمَ كَهَيْعَصَ

يَسَّ وَالْقُرْآنَ الْحَكِيمَ حَمَّ عَسَقَ ن وَالْقَلَمَ وَمَا يَسْطُرُونَ

**Significance:** It is reported of a certain sage that his domestic servant had continuous bouts of epileptic fits. On one such occasion he recited the above words of the Holy Qur'an in her ears. She immediately came to and never had the attack all her life.

## **B. Surah Ash-Shams**

**Significance:** Reciting Surah Ash-Shams (30th Juz) in the patient's ear is believed to be very beneficial for epilepsy.

## PARALYSIS OF THE BODY

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ۚ  
 هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ  
 الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ  
 الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ  
 الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ  
 مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾  
 وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ  
 وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٢٥﴾

*He is Allah, besides Whom there is none to be worshipped;  
 Knower of everything hidden and open.*

*He it is the Most-Kind, the Ever-Merciful.*

*He is Allah-besides Whom there is none to be worshipped;  
 the Sovereign of all, the Most Holy, the Bestower of Peace,  
 the Giver of Security, the Guardian over all, the Esteemed One,  
 the Mender of broken hearts, the Exalted in Might.*

*Glory be to Allah from what they associate with Him.*


*He is Allah, the Creator of all, the Maker of all,*

*the Fashioner of all, His are all most beautiful names,  
Whatever is in the heavens and the earth glorifies Him;  
and He it is - the All-Powerful, the All-Wise.  
And We send down in the Qur'an that which is a (means of)  
healing and a mercy to the Believers from end to end,  
and the Qur'an only increases the wrongdoers in loss.*

**Significance:** Ibnu Qutaibah R.A. reports that he once inquired from a person who was completely cured from paralysis, the secret to his cure. He replied that he had blown on Zam Zam water and drank it. He was completely cured of his paralysis.


## LEPROSY

A. **وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ**

 **وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ**

*And remember Ayyoob when he cried to His Lord:  
"Truly distress has seized me, but You are the Most Merciful  
of those who are Merciful.*


*Al Ambiya 83*

**Significance:** Ibnu Qutaibah  reports that a certain leper whose flesh was about to disintegrate, consulted a sage for a cure. The latter recited the relevant verse and blew on him. This caused new skin to appear on his body and he was completely cured. The verse recited by the sage is the above ayah.

B. **الْمَجِيدُ**

*Most Venerable*

**Significance:** If a leper fasts on the 13th, 14th and 15th of any lunar month and recites the above attribute of Allah ﷻ excessively each day at the time of breaking his fast, he will be cured of the disease — *Insha Allah.*


C.  بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنتَ قَدْ جِئْتُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ

مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ

وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ ۖ فِي بُيُوتِكُمْ ۖ إِنَّ فِي ذَٰلِكَ

لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ 

*In the name of Allah, Most Beneficent, Most Merciful*  
*'Surely I have come to you with a Sign (miracle) from your Lord:*  
*surely I make for you out of clay the form of a bird,*  
*then I breathe into this lifeless form and*  
*it becomes a living bird by the will of Allah;*  
*and I heal the born blind and cure the incurable leper,*  
*and bring the dead to life by the will of Allah;*  
*and I declare to you what you eat and*  
*what you keep stored in your houses -*  
*surely there is a great Sign for you of my truth*  
*in these miracles, if you are true believers.*

**Significance:** It is reported from Kalbi that a certain person who was afflicted with leprosy related to him that the disease had taken its toll on him to such an extent that he found it embarrassing to sit near anyone owing to the offensive smell his body gave off. However, one day he met a pious person and complained to him about his illness. The sage recited a verse from the *Qur'an* over water and made him drink it. In a few days he was cured. The verse recited by the sage is the above *ayah*.

## ITCHING OF THE BODY

فَكَسَوْنَا الْعِظْمَ لَحْمًا ۖ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ط

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

*And We clothed the bones with flesh;  
then We made it into another creature.  
Thus exalted is Allah, The Best of Creators.*

*Al Mu'minun 14*

**Significance:** It is reported that a certain person's body itched a great deal owing to some type of rash he suffered from. For a long time he tried all remedies, but to no avail. Finally, one day he decided to join a caravan heading for *Makkah*. By the time the caravan reached the tomb of Ali ؑ this person became so tired that he decided to remain at the tomb. The caravan left without him. That night he saw and heard Ali ؑ in his dream recite the above verses.

When he awoke in the morning there was not the slightest trace of the sickness.

## BONE FRACTURE

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

*But if they turn away, say: 'Allah suffices me:*

*There is none worthy of worship but He: upon Him is my trust —  
He is Lord of the Great Throne.'*

*At Tawbah 129*

**Significance:** Laith bin Sa'ad R.A. reports that a certain person sustained an injury as a result of which his thigh-bone broke. A man appeared in his dream. He placed his hand on the affected area and recited the above verse. His thigh healed in a short period of time.

The above verse is also said to be very effective in affording its reader safety against falling from a high place, drowning and being struck by iron. Abud-Darda رضي الله عنه is reported as saying that a person who recites it 100 times daily, all his worldly needs and needs pertaining to the hereafter will be fulfilled.

## FORGETFULNESS

الرَّحْمَنُ

*The Compassionate*

**Significance:** Read the above Beautiful Name of Allah ﷻ 100 times after every salaah. Forgetfulness, negligence and stupor will be warded off — Insha Allah.

## TO REMOVE HARDHEARTEDNESS

الرَّحْمَنُ

*The Most Merciful*

**Significance:** Recite the above attribute of Allah ﷻ 100 times everyday. Hardheartedness will be replaced with affection, tenderness, kindness and compassion — *Insha Allah*.

## BARAKAH IN FOOD

**Significance:** A'ishah ؓ reports that a person came to Rasulallah ﷺ and complained that there was no barakah blessings in his home. Rasulallah ﷺ asked: "Why are you negligent of *Ayatul Kursi*? Whoever reads it upon any food, Allah ﷻ will impart barakah to such food."

## THE PRICE OF JANNAH

**Significance:** Abu Umamah Sa'd ibn Ajalaan ؓ says that Rasulallah ﷺ said that anyone who recites *Ayatul Kursi* after Fardh salaah, the only thing that prevents him from going to *Jannah* is death.

## NIGHTMARES

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ط لَا تَبْدِيلَ

لِكَلِمَةٍ اللَّهِ ط ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٥٨﴾

*For them are glad tidings in the life of this  
world and the hereafter.*

*There is no change in the word of Allah.  
This is, without doubt, supreme felicity.*

Yunus 64

**Significance:** The above could be recited before sleeping by one who has continuous nightmares.

## INSOMNIA

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا  
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*Surely, Allah and His angels send salawaat  
(blessings) on the Nabi. O you who believe,  
(you too) send salawaat and salutations on him.*

Al Ahzab 56

**Significance:** To beat insomnia and have a good night's sleep read the above verse excessively.

## THE 99 BEAUTIFUL NAMES OF ALLAH ﷻ

**Significance:** Memorising and reading the 99 Beautiful Names of Allah ﷻ is an act of great merit. Glad-tidings of admittance into *Jannah* is given. Any *du'a* made after its recitation is assuredly accepted. Reciting it after Fajr *salaah* entails the assured acceptance of *du'a* and the attraction of Allah's mercy. The method of reciting is to say *Jalla Jallaluhu* after each attribute of Allah ﷻ.



## FOR PROTECTION AGAINST THIEVES

A. اَمَّنَ الرَّسُولُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ط  
 كُلُّ اَمَّنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ٥ لَا نُفَرِّقُ بَيْنَ  
 اَحَدٍ مِّنْ رُّسُلِهِ ٥ وَقَالُوا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا  
 وَ اِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ط  
 لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا  
 اِنْ نَسِينَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا  
 كَمَا حَمَلْتَهُ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا  
 مَا لَا طَاقَةَ لَنَا بِهِ ٥ وَاعْفُ عَنَّا ٥ وَاعْفُ عَنَّا ٥ وَاعْفُ عَنَّا ٥ وَارْحَمْنَا ٥ وَاقْفُ  
 اَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ ٥ ﴿٢٨٦﴾

*The (Holy) Apostle believes in that (Book) which has been  
 sent down to him from his Lord; and so do the believers.  
 Each one believes in all sincerity in Allah and His Angels and His  
 Books and His Apostles; (and they proclaim):*

*"We discriminate not against any of His Apostles."  
And they say: "We hear, and we obey.  
We seek Your Forgiveness, O our Lord, and it is  
You to Whom we all are to return in the end."  
Allah does not burden any soul with more than it can bear.  
For it shall be the reward of what (good) it has earned,  
and against it shall be (the punishment of)  
what (evil) it has committed:  
"Our Lord! call us not to account if we forget or err.  
Our Lord! lay not on us such a (heavy) burden as  
You did lay on those who have passed away before us.  
Our Lord! lay not on us that burden  
which we have not the strength to bear.  
And pardon us; absolve us; and have mercy on us;  
You alone are our Friend and Helper;  
help us to triumph over the unbelieving folk."*

*Al Baqarah 285,286*

**Significance:** Anyone who recites the above verses before going to bed, his wealth, property and life will be safeguarded against all calamities.

## **B. AYATUL-KURSI**

**Significance:** A person who recites *Ayatul-Kursi* after every *salaah*, and in the morning and evening, and on entering the house, and when going to bed, he will become self-sufficient; Allah will grant him sustenance from unimaginable sources; belongings and property will be protected from burglaries; his sustenance (*rizq*) will increase; and he will never be afflicted with poverty. And wherever it is recited, burglars would not dare to visit that place.

C. فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلْ

الْحَمْدُ لِلَّهِ الَّذِي نَجَّنا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

*And when you have embarked on the ark —  
you and those with you — say:*

*“Praise be to Allah who has saved us from  
the people who do wrong”.*

*And say: “O my Lord, enable me to disembark with (Your)  
blessings for you are the best to enable us to disembark”.*

*Al Mu'minun 28,29*

**Significance:** Recitation of the above affords the reciter and his family protection against thieves, enemies and Jinn.

## SAFEGUARDING OF MONEY AND VALUABLES

**Significance:** For safekeeping of money, recite *Surah Al-Asr* (30th Juz) when banking it or putting it in a safe place or hiding it anywhere. The same applies to valuables.

## TO FIND A LOST OBJECT

A.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجْعُونَ ﴿١﴾

*We belong to Allah and to Him shall we return.*

*Al Baqarah 156*

**Significance:** Recite the above *ayah* and search for the lost object. Insha Allah it will be found. Otherwise, something better and greater in value will be received.

## B. Surah Adh-Dhuha

**Significance:** Recite Surah Adh-Dhuha (30th Juz) seven times. The lost item will be found — *Insha Allah*.

C.



*And He found you distracted in His love,  
so He led you on the way to guidance.*

*Ad Duha 7*

**Significance:** Recite Surah Adh-Duha (30th Juz) once. But repeat the above verse thrice. The lost item will be found — *Insha Allah*.

## FOR THE RETURN OF SOMEONE WHO HAS ABSCONDED

### Suratud-Duhaa

**Significance:** Recite Suratud-Duhaa seven times. *Insha Allah*, the runaway will return.

## ENSURING THE SAFETY OF ONE'S FAMILY AND PROPERTY DURING ONE'S ABSENCE



*The Guardian*

**Significance:** Before undertaking a journey, recite the above attribute of Allah ﷻ seven times:

Doing this, there will be no need to worry about their safety until one returns.

## PROTECTION AGAINST ALL TYPES OF ANIMALS, INSECTS AND REPTILES

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ط

*And their dog stretching forth his  
two fore-legs on the threshold.*

Al Khaf 18

**Significance:** When a dog poses a threat — The following verse should be recited when a dog growls or is about to attack. The same applies to any other wild animal such as a lion, cheetah etc. The above verse.

## PROTECTION AGAINST SNAKES AND SCORPIONS

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ

أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ

حَيْثُ لَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ط

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ط تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٨﴾

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ط إِنَّهُ لَا يَسُجُّ الْمُعْتَدِينَ ﴿١٩﴾

وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ

خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

*Surely your Lord is Allah, Who created the heavens and the earth in Six Days, then established Himself on the Throne (of high Authority) befitting His Supreme Majesty. He covers the night and the day by each other following swiftly; and (He created) the sun and the moon and the stars, all subservient to His Command. Listen! His is the Creation and His is the Command. Blessed is Allah, the Lord and Cherisher of all the Worlds! Call on your Lord in all humility and in secrecy and surely Allah loves not these who trespass limits. And do not make mischief in the earth after it has been set right and call on Him fearing and hoping (in your heart of hearts). Surely the Mercy of Allah is nigh to the doers of good.*

*Al A'raf 54,56*

**Significance:** With the recital of the above verses, snakes and scorpions will not be able to harm — *Insha Allah*.

## TO PREVENT DANGEROUS ANIMALS, HARMFUL INSECTS AND REPTILES FROM ENTERING THE HOUSE

A. اِنِّیْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّیْ وَرَبِّكُمْ مَّا مِنْ دَابَّةٍ اِلَّا هُوَ

اُخِذْ بِنَاصِیَتِهَا اِنَّ رَبِّیْ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿٥٦﴾

*Indeed, I rely in Allah, my Lord and your Lord. There is no animal but He grasps it by its forelock. Surely, my Lord is on the Straight Path.*

*Al Hud 56*

**Significance:** Recite the above verse excessively — especially when going to bed and on awakening.

## WHEN FEARING AN ATTACK FROM AN ANIMAL

- A.      اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ ۖ  
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ سَجَمُعُ بَيْنَنَا ۖ

*Allah is our Lord and your Lord.  
For us is our deeds and for you, yours.  
There is no argument between us and you.  
Allah will bring us together.*

Ash Shura 15

**Significance:** Read the above ayah and blow towards the animal. It won't attack — *Insha Allah*.

## WHEN BITTEN BY A POISONOUS INSECT OR SNAKE

وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ۖ

*And when you grasp, you grasp like  
men with absolute power.*

Ash Shu'ara 130

**Significance:** Circulate the finger around the bitten area and recite the above verse seven times in one breath. The patient will recover shortly — *Insha Allah*.

## WHEN STUNG BY AN INSECT

**Significance:** Recite *Suratul Inshirah* (30th Juz) and blow on the patient. The pain will subside shortly – *Insha Allah*.

## GENERAL PROTECTION

الْحَفِیْظُ

*The Protector*

**Significance:** Recite the above name of Allah excessively. No harm will be caused to the reciter even if he sleeps in a place where wild animals abound.

## TO DRIVE OUT ANTS FROM THE HOUSE

يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا تَحْطِمَنَّكُمْ سُلَيْمَنُ

وَجُنُودُهُ لَا يَشْعُرُونَ

*O ants, enter your dwellings (so) Sulaimaan and his army do not trample you without knowing it.*

*An Naml 18*

**Significance:** Upon reciting this verse, they will disappear very shortly – *Insha Allah*.

## TO DRIVE OUT MOSQUITOES, FLEAS, ETC

وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَيْنَا سُبُلَنَا وَلَنْصِبرَ



عَلَى مَا أَدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

*How should we not put our trust in Allah  
when He has shown us our ways.  
We will surely endure that hurt which you cause us.  
And in Allah let the trusting put their trust.*

Ibrahim 12

**Significance:** To drive out mosquitoes, fleas etc. from the house or bedroom recite the above verse numerous times, the night will pass without disturbance — *Insha Allah*.

## RELEASE FROM IMPRISONMENT

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ؕ وَاجْعَلْ  
لَنَا مِنْ لَدُنْكَ وَلِيًّا ؕ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

*Our Lord, take us out of this town whose people are oppressors  
and raise for us from yourself one who will protect us  
and raise for us from yourself one who will help us.*

An Nisa 75

**Significance:** If a person is trapped in a country or town as a result of the country or town being under siege or due to any other reason such as curfew etc. he should recite the above verse excessively. He will soon find a way out — *Insha Allah*.

## A MUSLIM'S INVISIBLE ENEMIES AND THE WAY TO OVERCOME THEM:

Allah explained to Muslims that they have hidden enemies, who do

their best to mislead Muslims to disrespect Allah in this worldly life and to his displeasure in the Hereafter. Allah also guided Muslims to the method of delivery from the evils of these unseen enemies. The first of these enemies is the accursed Satan, who stirs up and leads all other enemies of man. Satan was not only a foe to our forefather Adam and our great grandmother Eve, but he is an open enemy of Adam's progeny till the end of this wordly life. Satan strives hard to persuade people either to disbelief or to commit sins in order that they may accompany him in dwelling forever in Hell. Satan is an incorporeal spirit, able to instill evil in man and allure mischief to him as if it were a second nature to him.

Allah explained to us how to overcome Satan and his followers. When a Muslim is about to commit a sin, or when he is maddened with anger, he should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*"I ask Allah for His refuge against the accursed Satan."*

Then he should refrain himself from committing the sin and calm his anger. The Muslim should know that malicious incentives are always motivated by the Satan.

Allah said:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا

حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿١٠٠﴾

*"Surely, Satan is an enemy to you, so treat him as an enemy."*

***He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.”***

Fatir 6

The second foe of man is his own lusts. Man can be persuaded to deny the truth and disobey the Commandments of Allah if these are contrary to his lusts. A sinful man always gives priority to emotions and passions over truth and justice. The way to overcome lust is to ask Allah for refuge against one's own lusts, stick to truth, and to refrain from following desires contrary to Allah's Commandments.

This enemy of man incites him to evil. This base self incites sins and forbidden desires in a man such as drinking wine, committing adultery and breaking fast in Ramadhan without a legal excuse. The way to overcome this enemy is to ask Allah for refuge against the baser self and against the devil. Then, one should abstain from committing a sin and strive to gain the refuge of Allah. One should always remind oneself that sinful lusts are evanescent and leave nothing but sorrow and remorse.

Satanic people are the third enemy of man. They are called satanic people because they behave like devils, oppose the Commandments of Allah, commit lewdness and tempt people to evil. The best way to overcome this enemy is to remain beware of them and not to associate with them.

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***Above all, the primary aim and object of reciting the Holy Qur'an or any part of the Holy Qur'an should be pleasure of Allah ﷻ.***

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## **SOME ADVICE FOR THE PATIENT:**

- You should be patient for what Allah's ﷻ decree.
- You should believe that this decree has been written and would have affected you regardless of precaution.
- Your heart should be associated with Allah ﷻ and His releasing. From this suffering or sorrow and grief.
- You should seize every chance to remember Allah ﷻ in repentance from him, in reciting the *Qur'an* and asking for His forgiveness.

## INTRODUCTION

Allah ﷻ says in Holy Qur'an,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

WA IDHĀ SA'ALAKA 'IBĀDĪ 'ANNĪ FA'INNĪ QARĪB. UJĪBU  
DA'WATAD-DĀ'I IDHĀ DA'ĀN. FAL YASTAJĪBŪ LĪ WAL YU'MINŪ  
BĪ LA'ALLAHUM YARSHUDŪN

*"When My servants ask thee concerning Me, I am indeed close  
(to them): I listen to the prayer of every supplicant when he  
calleth on Me: let them also, with a will, listen to My call, and  
believe in Me: that they may walk in the right way."*

Al Baqarah 186

قُلْ مَا يَعْبَرُكُمْ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ

QUL MĀ YA'BA'U BIKUM RABBĪ LAWLĀ DU'Ā'UKUM

*"say (to the Rejecters): "What does my Lord care for you  
if you worship Him not!"*

Al Furqan 77

On the authority of Anas ؓ who said I heard the Messenger of Allah ﷺ saying,

*"Allah ﷻ the Almighty has said: O son of Adam, so long as you call  
upon Me and ask of Me, I shall forgive you for what you have done,  
and I shall not mind. O son of Adam, were your sins to reach the  
clouds of the sky and were you then to ask forgiveness of Me, I  
would forgive you. O son of Adam, were you to come to Me with*

*sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness as great as it."*

## DU'A (SUPPLICATION)

Praise be to Allah ﷻ, we thank Him, seek His help and His forgiveness. We seek refuge in Allah ﷻ from the evils of ourselves and that of our bad deeds. He whom Allah ﷻ guides, is truly guided, and he whom Allah ﷻ leaves astray, none can guide him. I bear witness that there is no god but Allah ﷻ, and I bear witness that Muhammad ﷺ is His Messenger.

When one is in suffering and catastrophe befalls him, when one is entangled and despondent and ultimately frustrated, then one unconsciously seeks the One Whose mercy is all-embracing. He is the One Who is More Merciful than a mother to her child. To Whom we seek refuge. It is He Who hears the weeping of the oppressed and accepts those who repent to Him. He showers His bounties and His blessing upon them. Thus, a believer should earnestly invoke and submit himself to Allah ﷻ as stated in the following ayah:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ  
خُلَفَاءَ الْأَرْضِ ۝ إِلَهُ مَعَ اللَّهِ ۝ قَلِيلًا مَّا تَذَكَّرُونَ ١٧

AMMAY YUJĪBUL MUḌ ṬARRA IDHĀ DA'ĀHU WA  
YAKSHIFUS-SŪ'A WAYAJ`ALUKUM KHULAFĀ' `AL ARḌ.  
A'ILĀHUM MA `ALLĀH. QALĪLAM MĀ TADHAKKARŪN

*"He, Who responds to the cry of the distressed when he calls*

***to Him and (Who) removes the distress, and (Who) has made you the successors (of the formers) in the earth? Is there any Other god besides Allah? You reflect but very little."***

*An Naml 62*

He should also humbly supplicate to Allah ﷻ with devout words and in determination. The soul then enjoys the light of its Lord and a believer feels ease and safety that permeates his veins and throughout his body. He feels close to Allah the Ever-Lasting Power.

Thus, *du'a* constitutes worship as the Prophet ﷺ has expressed. That is because *du'a* means servility, humbleness, and is an expression of a need for the One in Whose Hand is the authority over everything. It is also a response to the Order of Allah ﷻ the Almighty as He says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ  
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ ۖ

WA QĀLA RABBUKU-MUD`ŪNĪ ASTAJIB LAKUM.  
INNAL-LADHĪNA YASTAKBIRŪNA `AN `IBĀDATĪ  
SAYADKHULŪNA JAHANNAMA DĀ KHIRĪN.

***"And your Lord has said: "Call to Me, I shall answer your prayer." Verily those who are too proud to worship Me, will soon enter Hell despised and disgraced."***

*Ghafir 60*

By making *du'a*, success becomes a reality, wishes and aims are achieved. That is because, when the servant truly believes that Allah ﷻ is the only One Who is the Most Deserving to be asked and sought, he will shun all sources of help other than Allah ﷻ. He will approach the Door of his Lord, seek His protection, entreat Him for His Mercy of

treasures and His generosity. This is the essence of worship and the secret of obedience. On the authority of Nu'man Ibn Bashir ؓ who said that the Prophet ﷺ said,

***“Du’a is worship.”*** Then he recited the saying of Allah ﷻ the Almighty. And Allah ﷻ says: ***“Call on Me, I will answer your (prayer).”***

Therefore, *du’a* is a form of worship, in fact it is one of the most honorable and glorious forms of worship. It is also amongst the most honorable ways of repose.

The Prophet ﷺ gave glad tidings to a man who was inspired with *du’a* so that he would be among those who would receive the Mercy of Allah ﷻ: He said,

*“If the gate of du’a are opened before a man, the gates of mercy will be opened before him. And the most beloved thing with which Allah loves to be asked is safety.”*

The supplicant also received glad tidings from the Prophet ﷺ that Allah ﷻ would keep him safe and he would have a special patronage which would be a weapon to fight the enemies and defend himself with:

*“Du’a is a weapon of a Believer, a pillar of religion, and a light of the heavens and the earth.”*

The Prophet ﷺ said,

*“Do not feel hopeless with du’a since nobody is to be perished with du’a.”*

Ibn Hibban

The Prophet ﷺ also said,

*“Would I guide you to what would protect you against your enemies and bring you provision?” ‘Supplicate to Allah by day and night for supplication is the weapon of a believer.’”*



The Prophet ﷺ also gave glad tidings to the person who supplicates to Allah ﷻ so that his supplication would be answered and that his approach towards Allah ﷻ would be accepted:

*“Allah is Ever-Merciful and Ever-Generous to the extent that when man lifts his hands skyward (invoking Allah), He dislikes to reply without rewarding Him.”*

The Prophet ﷺ explained also how the answer can be achieved. The answer, whether simultaneously or delayed, is good for the supplicant. Thus his affair, whether he knows or not, is altogether good for him. The Prophet ﷺ said,

*“If a Muslim invokes Allah ﷻ anything besides sin or severing relations, Allah ﷻ in turn responds to his du’a in one of three cases; either to accept it, delay his reward in the Hereafter or removes a calamity from him that equals his du’a.*

The Companions said, “We will then supplicate a lot.”

The Prophet ﷺ replied. “Allah will reward you greatly.”

Then the Prophet ﷺ illustrated how the answer of a du’a is good in all its forms when a man sees the fruits of his du’a which he thought was not answered.

In another ahadith Prophet ﷺ said,

*“On the Day of Judgement, Allah ﷻ will call a believer until he stands before Him. Allah ﷻ will say, ‘O My servant, I have commanded you to call upon Me and have promised to answer you. Did you truly call upon Me?’ He (the servant) will say, ‘Yes, my Lord.’ Allah ﷻ will say, ‘Whenever you called upon Me I answered you. Did you not call upon Me on the day of such and such to relieve your calamity and I did?’ The servant will say, ‘Yes my Lord.’ Allah ﷻ will say, ‘I gave it to you in worldly life, Allah ﷻ will add,*

*'Did you not call on Me on the day of such and such to relieve your calamity but it seemed that I did not reply to you.'* The servant will say, 'Yes my Lord.' Allah ﷻ will say, 'I compensated such and such for you in Paradise.' Allah ﷻ will say, 'Did you not call on Me to meet your need and I did.' The servant will say, 'Yes my Lord,' Allah ﷻ will add, "I gave it to you in worldly life." 'Did you not call on Me on the day of such and such to meet your need but it seemed that I did not reply to you.' The servant will say, 'Yes my Lord.' Allah ﷻ will say, 'I compensated such and such for you in Paradise.'" The Messenger of Allah ﷺ said, "Allah ﷻ will never leave out any supplication of a believer unless He will expound this for him through the following; either He will give it to him in worldly life or delay it in the Hereafter. Thereupon, the believer will say, 'I wish I was given nothing of my du`a in this world,"

One should bear in mind that for the *awraad* and *wazaif* to be effective and for *du`a* to be accepted, it is necessary that the following 11 principles are adhered to:

1. A person's food, drink and clothing should be from *Halal* means. Rasulullah ﷺ is reported as saying regarding that person who lifts his hands praying to Allah ﷻ, saying "O Lord! O Lord! How will his *du`a* be accepted when his food, drink and clothing are *haram*?"
2. He must abstain from *shirk*.
3. He must honour and sanctify the  
**SHA`Ā'IRUL-LĀH (Major sanctities of Allah).**
4. He should focus his entire attention to Allah ﷻ whenever he is praying to Allah ﷻ or making *Du`a*.
5. He should abstain from committing any sin openly or secretly. He should also abstain from pomp and show.
6. He should make it a habit to seek Allah's ﷻ forgiveness for himself and all other *Muslims*, especially his parents and *shuyukh*.
7. He should do some good deeds prior to making *du`a*.

8. He should begin with Allah's ﷻ praises and end the *du`a* with *salawat* upon Rasulullah ﷺ.
9. He should not become despondent if there is delay in the acceptance of his *du`a*, thus discontinuing the *du`a*.
10. He should never make *du`a* for any wrong or something that is *haram*. Nor for that which is practically impossible to happen ordinarily.
11. He should lift both hands when making *du`a*. On completion he should say *ameen* and recite the *durud* and pass his hands over his face.

## THE IMPORTANCE OF DU`A

*Du`a* is the essence of *ibadah*. The *Qur'an* has termed *du`a* as *ibadah*:

أَدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ  
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٥

UD `UNĪ ASTAJIB LAKUM INNAL-LADHĪNA YASTAKBIRŪNA `AN  
`IBĀDATĪ SA-YADKHULŪNA JAHANNAMA DĀKHIRĪN

***“Call unto me, I shall answer you. Surely those who are arrogant to worship Me will surely enter hell while they will be humiliated.”***

Rasulullah ﷺ has also declared *du`a* as *ibadah*. Therefore, to forsake *du`a* is to forsake *ibadah*. For every need of his, he should continue to make *du`a* to Allah ﷻ; and, in the words of Rasulullah ﷺ even if it be a lace that you need for your shoes. And even if a person has no need, he should create some need and ask Allah ﷻ to fulfil it. He should adopt some *wazifah* or *ma'mulat* and read them daily.

## **MAKING DU`A FOR ANOTHER MUSLIM IN HIS ABSENCE**

If anyone desires that his *du`a* be assuredly accepted he should make *du`a* for his Muslim brother or sister in their absence. This is the surest way of having his *du`a* granted. According to one *ahadith* when a person makes *du`a* for his *Muslim* brother or sister in their absence, there is an angel who says, “*Ameen*, let the same *du`a* be for him.”

## **ABSTAINING FROM SINS – A REQUISITE FOR ACCEPTANCE OF DU`A**

For anyone wanting to derive the full benefit of his *du`a* and *dhikr* it is important that he abstains from sins. Ibn Qayyim Jawzi (R.A.) says that sins are impurities and filth. If a person remains contaminated in this filth and he applies the perfume of *dhikrullah*, the filth will destroy the sweet fragrance of the perfume. Therefore, whenever a person commits a sin he should repent immediately and resolve never to commit the sin again. In this way, the person will soon witness the benefits of *du`a*.

## **THE TEN GOLDEN RULES FOR DU`A, DHIKR AND GOOD DEEDS TO BE EFFECTIVE**

1. Correctness of *niyyah*. Whatever is done should be done for Allah’s ﷻ pleasure.
2. Beliefs should be according to the *Qur'an* and *Sunnah* as far as *Tawhid*, *Risalah*, the Holy Scriptures, good or adverse *Taqdir*, the *Mala'ikah*, *Qiyamah*, the finality of prophethood of Rasulullah ﷺ etc. is concerned.
3. According to what we claim when we recite Al Fatihah wherein we say

# إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

IYYĀKA NA'BUDU WA IYYĀKA NASTA'IN

*“You alone do we worship and from you alone do we seek help”*

We should be honest in offering our *ibadah*, solely for Allah ﷻ... whether such *ibadah* is offered financially, bodily or verbally. And we should not worship Allah ﷻ only when we need him. It should be done all the time and in moderation just as Allah ﷻ commands

# وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

WA'BUD RABBAKA ḤATTĀ YA'-TIYAKAL YAQĪN

*“Worship Allah until death.”*

4. Have total reliance in Allah ﷻ. The *Holy Qur'an* says: Anyone who relies in Allah ﷻ, Allah ﷻ is sufficient for him.
5. Adopt constant fear for Allah ﷻ in the heart. One should always be fearful of Allah's ﷻ wrath.
6. Be steadfast on the teachings of the *Holy Qur'an* and *Sunnah* of Rasulullah ﷺ for these two are the only means of the spiritual and moral upliftment of mankind. And this is what will attract love and forgiveness from Allah ﷻ.
7. The **SHA`Ā'IRUL-LĀH Major Sanctities of Allah ﷻ** should be honoured and sanctified at all times. It has been mentioned that there are 4 major Sanctities of Allah ﷻ, which every Muslim should honour and sanctify. He should not be tolerant if anyone else violates them. They are:
  - a. The *Kitab* of Allah ﷻ. It should be honoured. It should be constantly recited and taught.

- b. The beloved personality of Rasulullah ﷺ . He ﷺ should be honoured and revered at all times. His *Sunnah* should be followed as far as possible and as much as possible..
  - c. The *Baitullah*. It should be honoured. One should not face the *Qiblah* when relieving oneself or when spitting.
  - d. *Salaah*. One should be steadfast with *Salaah* and respect others who are performing *Salaah*. One should not pass in front of anyone who is performing *Salaah*. Nor should a person read the *Qur'an* aloud or make *dhikr* aloud in the presence of anyone who is performing *Salaah*.
8. Always have this thought in mind that the Almighty Allah is with me. And in the light of his command

كُونُوا مَعَ الصُّدِقِينَ

KŪNŪ MA`AŞ ŞĀDIQĪN

***“Endeavour to be in the company of the Righteous people”***

he should keep away from evil company.

9. Always wish well for others. With utmost respect and wisdom call them towards good.
10. Never be neglectful of the remembrance of Allah ﷻ and always make *du`a* to Allah ﷻ. Allah ﷻ says:

فَاذْكُرُونِي اَذْكُرْكُمْ

FADH- KURŪNĪ ADH-KUR-KUM

***“Remember me and I shall remember You”***

According to one *ahadith* Allah ﷻ says; “whosoever remembers me in his heart I myself shall remember him in My heart. And whoever

remembers me in a gathering I shall remember him in a gathering better than his gathering (i.e. that of the angels)".

According to another *ahadith*, there is a group of angels whose duty it is, to seek those who make the *dhikr* of Allah ﷻ. When they do find such a group they call out to each other "*What you are seeking is here.*" They then surround them, (recording what is being performed). The angels do so in such great numbers that their numbers spiral upwards reaching the heavens.

When these angels reach Allah ﷻ, He asks them (despite Allah ﷻ knowing better than them): What do My servants say?

They reply: They praise and glorify You.

Allah ﷻ asks them: Have they seen Me?

They reply: We swear, they have not seen You.

Allah ﷻ says: If they would have seen Me what would have happened?

They reply: Then they would worship You and glorify You even more.

Then Allah ﷻ says to the angels: What were they asking for?

They reply: They were asking for *Jannah*.

Allah ﷻ says: Have they seen *Jannah*?

They say: By Allah ﷻ they have not seen *Jannah*.

Allah ﷻ asks: If they would have seen it what would have their condition been?

They reply: Then their desire for *Jannah* would have intensified.

Then Allah ﷻ asks: From what were they seeking refuge?

They reply: From *Jahannam*.

Allah ﷻ asks: Have they seen it?

They reply: By Allah ﷻ, they haven't seen it.

Allah ﷻ asks: Had they seen it what would their condition be?

They reply: Then they would have had great fear for it and they would have run far away from it.

Thereafter Allah ﷻ says: Bear witness that I have forgiven them all.

The angels say: O Allah ﷻ, but there was one person amongst them who was sitting amongst them for some other reason (not for *dhikr*).

Allah ﷻ says: These are such people that those who sit in their company are not deprived.

There are many more *ahadith* on the virtues of *dhikr*. Suffice to say that the sum total of all the *ahadith* of *dhikr* is that we should not neglect Allah's ﷻ remembrance for even a single moment.

## A POINT TO REMEMBER

The primary object of *dhikr*, *wazaif* and any *amal* should be to gain Allah's ﷻ pleasure. To acquire any good through such *dhikr* etc. or remove any harm should be a secondary objective.

## FOR ABUNDANCE IN RIZQ

The world will become humble before him and crawl before him who says the following *tasbeeh* 100 times a day after true dawn but before *Fajr salaah*.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ



SUBĤĀNAL-LĀHI WA BI ḤAMDIHĪ SUBĤĀNAL-LĀHIL  
‘AẒĪM. ASTAGH-FIRUL-LĀH

*“Glorified is Allah with His praises. Glorified is Allah,  
the Supreme. I beg Allah’s forgiveness.”*

## FOR ABUNDANCE IN RIZQ AND FULFILMENT OF DEBT

Between the *Sunnah* and *Fardh* of Fajr say the following verse 7 times and blow on the body. Also recite thrice *durud* in the beginning and end.

لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ  
وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

LĀ TUDRIKUḤUL ABṢĀR. WA HU-WA YUDRIKUL ABṢĀR.  
WA HUWAL-LATĪFUL KHAḔĪR.

*“Sight cannot perceive Him. And He perceives sight.  
He is the Subtle, the Well-Aware.”*

## FOR THE FULFILMENT OF ALL NEEDS

Read this *du`a* of Sayyidina Fatimah ؑ 30 times after Fajr salaah. Read thrice *durud* in the beginning and at the end. It is very effective in having one’s needs fulfilled. The *du`a* is as follows:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ لَا تَكِلْنِيْ إِلَى نَفْسِيْ وَلَا  
إِلَى أَحَدٍ مِّنْ خَلْقِكَ طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ۝

YĀ ḤAYYU YĀ QAYYŪM. BI RAḤMATIKA ‘ASTAGHĪTH.

LĀ TAKILNĪ ILĀ NAFSĪ WA LĀ ILĀ ‘AḤADIM-MIN KHALQIKA  
ṬARFATA `AIN. WA ‘AṢLIḤLĪ SHA`NĪ KULLAH.

*“O the Living, O the Ever-Lasting. I seek help through Your mercy. Do not leave me to myself nor to anyone else from Your creation even for a blink of an eye. Correct me in all my affairs”*

## SAFETY AGAINST SICKNESS

If this du`a is said 7 times after Fajr salaah the reader will be safeguarded against all types of sicknesses, insha-Allah.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ ۝  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ۝

SUBḤĀNAL-LĀHI WA BIḤAMDIHĪ SUBḤĀNAL-LĀHIL `AẒĪM.  
LĀ ḤAWLA WA LĀ QUWWATA ‘ILLĀ BILLĀH

*“Glorified is Allah with His praises. Glorified is Allah, the Supreme. There is no power, no might except with the help of Allah”*

## SAFETY AGAINST ENEMIES

Read 7 times after Fajr as a means of safety against enemies.

حَسْبِيَ اللَّهُ الْحَلِيمُ الْقَوِيُّ لِمَنْ بَغَى عَلَيَّ ۝ حَسْبِيَ اللَّهُ  
الشَّدِيدُ لِمَنْ كَادَنِي بِسُوءٍ ۝ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

ḤASBIYAL-LĀHUL-ḤALĪMUL QAWIYYU LIMAM BAGHĀ `ALAYYA.  
ḤASBIYAL-LĀHUSH-SHADĪDU LIMAN KĀDANĪ BI SŪ'. ḤASBIYAL-  
LĀHU LĀ `ILĀHA `ILLĀ HŪ. `ALAYHI TAWAKKALTU  
WA HUWA RABBUL `ARSHIL `AẒĪM

*“Allah, the Wise, the Mighty suffices me against the one who has rebelled against me. Allah, the Powerful, suffices me against the one who has plotted evil against me. Allah, besides Whom there is none worthy of worship, is sufficient for me. Upon Him do I rely. And He is the master of the great throne”*

## SAFETY AGAINST SIHR (WITCHCRAFT)

Say this wazifah thrice in the morning, preferably after Fajr salaah, and thrice in the evening, preferably after Maghrib:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ؕ

BISMIL-LĀHIL LADHĪ LĀ YAḌURRU MA`ASMIHĪ SHAY`UN FIL  
`ARḌI WA LĀ FIS SAMĀ'. WA HUWAS SAMĪ`UL `ALĪM

*“I begin in the name of Allah through whose name nothing in the earth and heavens can harm (me). And He is the All-Hearing, All-Knowing.”*

## FOR ABUNDANCE IN RIZQ AND SELF-SUFFICIENCY

For plentiful rizq (sustenance) and total independence recite the following du`a 100 times after Esha and 100 times after Fajr. *Insha Allah* ﷻ, the reader will soon see the benefits of this.

اَللّٰهُمَّ كَمَا صُنْتَ وَجْهِيْ عَنِ السُّجُوْدِ بِغَيْرِكَ  
فَصُنْ وَجْهِيْ عَنِ الْمَسْئَلَةِ بِغَيْرِكَ ؕ

ALLĀHUMMA KA MĀ ṢUNTA WAJHĪ `ANIS SUJŪDI BIGHAYRIKA  
FAṢUN WAJHĪ `ANIL MAS'ALATI BIGHAYRIK.

*“O Allah, even as you have preserved my face (honour)  
by safeguarding me from making sajdah to others,  
do save my face (honour) by safeguarding me  
from stretching my hands before others”*

## FULFILMENT OF ALL NEEDS

Allah ﷻ will fulfil all the needs of the one who recites the following ayah 7 times in the morning and 7 times in the evening (after Fajr and Maghrib salaah).

حَسْبِيَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ  
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ؕ

HASBIYAL-LĀHU LĀ `ILĀHA ILLA HUW.  
`ALAYHI TAWAK-KALTU WA HUWA RABBUL `ARSHIL` AZĪM

*“Sufficient for me is Allah besides Whom there is none  
worthy of worship. Upon Him do I rely. And He is the master  
of the great throne.”*

## FOR RIZQ AND SECURITY

Say 100 times after Fajr and Maghrib these 2 attributes of Allah ﷻ. Say

*durud* thrice in the beginning and at the end.

يَا بَاسِطُ يَا حَافِظُ

YĀ BĀSIṬU, YĀ ḤAFĪẒU

*“The extender of rizq, the protector”*

## FOR EASING ANY DIFFICULTY

After Fajr and Maghrib say 100 times this *wazifah*. Say *durud* thrice in the beginning and at the end.

يَا رَحْمَنُ اغْنِنِي

YĀ RAḤMĀNU ‘AGHITHNĪ

*“O Most Merciful, save me!”*

## FOR ALL TYPES OF DIFFICULTIES

For all types of difficulties such as sicknesses, anxiety, worry, unemployment, financial difficulties and enemies, recite the following *du`a* at least 7 times up to 100 times. An ideal time is to read it at the time of *Ishraq* after having offered 2 or 4 *rak`aat salaah*. This *du`a* is so effective that the reader will notice his condition changing from the very first day of reading it. Read *durud* thrice at the beginning and at the end. The *du`a* is:

يَا غِيَاثِي عِنْدَ كُلِّ كُرْبَةٍ وَمُجِيبِي عِنْدَ كُلِّ دَعْوَةٍ وَمُؤْنِسِي  
عِنْدَ كُلِّ وَحْشَةٍ وَمَعَاذِي عِنْدَ كُلِّ شِدَّةٍ

وَرَجَائِي حِينَ تَنْقَطِعُ حِيلَةٌ ۝

YĀ GHAYĀTHĪ `INDA KULLI KURBATIW-WA MUJĪBĪ `INDA KULLI  
DA`WATIW-WA MŪNISĪ `INDA KULLI WAḤSHATIW WA MA`ĀDHĪ  
`INDA KULLI SHIDDATIW WA RAJĀ`Ī HĪNA TANQAṬĪ`U HĪLAH

*“O my Saviour in times of grief, my Responder to every Du`a,  
my Consoler in times of anxiety, my refuge in times of  
hardships and my only hope when all support is exhausted”*

## FOR ABUNDANCE IN RIZQ

For abundance of *rizq* and repayment of debts this verse is very effective. Read thrice *durud* in the beginning and end.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝

ALLĀHU LATĪFUM BI `IBĀDIHĪ YARZUQU MAY-YA SHĀ`U  
WA HUWAL QAWIY-YUL`AZĪZ

*“Allah is gracious to His servants. He gives sustenance to  
whom He wills. And He is the Strong, the Mighty”*

## THE BENEFITS OF ISTIGHFAR

Here is a concise form of istighfar. It is very effective for having ones sins forgiven, acquiring rizq and fulfilment of all needs. Read as much as possible:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ۝

RABBIGH-FIR WARḤAM WA `ANTA KHAYRUR-RĀḤIMĪN

*“My Lord, forgive me, have mercy on me. You are the best of all those who show mercy.”*

## RIZQ THROUGH ALLAH'S ﷻ ATTRIBUTES AND SURAH MUZZAMMIL

Say this attribute of Allah ﷻ

يَا مُغْنِيَّ

YĀ MUGHNĪ

*“O He who enriches”*

Read constantly after Esha. Together with this read Surah Al-Muzzammil 7 times daily in the following manner: once after every salaah and twice between the sunnah and fardh of Fajr salaah. If this can't be done then read thrice after Fajr and once after each of the remaining 4 salaahs.

## MARRIAGE OF CHILDREN AND ACQUIRING PIOUS CHILDREN

Recite abundantly the following du`a:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ  
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ؕ

RABBANĀ HAB LANĀ MIN AZWĀJINĀ WA DHURRIYYĀ- TINĀ  
QURRATA A`YUNIW-WAJ' ALNĀ LIL MUTTAQĪNA IMĀMĀ

*“Our Lord, grant us from our wives and children the coolness of our eyes and make us the leaders of the pious.”*

## GOODNESS OF THIS WORLD AND THE HEREAFTER

Recite excessively the following *du`a*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ ؕ

RABBANĀ ĀTINĀ FID-DUNYĀ ḤASANATAW-WA FIL ĀKHIRATI  
ḤASANATAW-WAQINĀ `ADHĀBAN NĀR

*“Our Lord, give us good in the world and in the hereafter and  
save us from the punishment of the fire”*

## FORGIVENESS THROUGH QUR'ANIC DU`A

It is best to seek forgiveness through *du`a* appearing in the *Qur'an* since it will be regarded as a *du`a* as well as *tilawah* of the *Qur'an*. Therefore, the reader will be rewarded twofold. Thus one should try to read excessively.

The *du`a* that was recited by Sayyidina Adam عليه السلام was this:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا  
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ؕ

RABBANĀ ŻALAMNĀ ANFUSANĀ WA ILLAM TAGHFIR- LANĀ WA  
TAR-ḤAMNĀ LANAKŪNANNĀ MINAL KHĀSIRĪN

*“Our Lord, we have wronged ourselves. And if You do not forgive  
us nor have mercy on us, then we shall be from among the losers”*



## RELIEF FROM ALL HARDSHIPS

The *du`a* that was recited by Sayyidina Yunus عليه السلام when he found himself in the belly of the fish. It is very effective in removing any difficulty. Recite abundantly.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ؕ

LĀ ILĀHA 'ILLĀ 'ANTA SUBḤĀNAKA  
'INNĪ KUNTU MINAẒ-ẒĀLIMĪN

*“There are none worthy of worship besides You. Glorified are You. Surely I am from among the wrongdoers (note: whatever du`a will be made after its recital, Allah will accept it, Insha-Allah)”*

## ACQUIRING THE ABILITY TO EXERCISE SABR (PATIENCE)

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ  
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ؕ

YU-THABBITUL-LĀHUL LADHĪNA ĀMANŪ BIL QAWLITH-THĀBITI  
FIL ḤAY-ĀTID-DUNYĀ WA FIL ĀKHIRAH

*“Allah will strengthen in this world and the hereafter those who believe in the firm word (the Qur’an)”*

الَّذِي نَشْرَحُ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ  
الَّذِي أَقْنَصَ ظَهْرَكَ ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝  
فَإِذَا فَرَغْتَ فَانصَبْ ۝ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

ALAM NASHRAḤ LAKA ṢADRAK. WA WAḌA'NĀ 'ANKA WIZRAK.  
ALLADHĪ 'ANQAḌA ḌAHRĀK. WA RAFA'NĀ LAKA DHIKRAK.  
FA 'INNA MA 'AL 'USRI YUSRĀ. INNA MA-'AL 'USRI YUSRĀ.  
FA 'IDHĀ FARAGHTA FANṢAB. WA 'ILĀ RABBIKA FARGHAB

*“Have We not opened your bosom for you (O Muhammad). And removed from you your burden. Which weighed down your back? And have We raised high your fame? Verily, along with every hardship is relief, Verily, along with every hardship is relief So when you have finished, devote yourself for Allah's worship. And to your Lord turn.”*

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

'ALĀ BI DHIKRIL-LĀHI TAṬMA 'IN-NUL QULŪB

*“Without doubt, in the remembrance of Allah do hearts find peace.”*

## FOR THE REMOVAL OF EVERY DIFFICULTY

The following is tried and tested for removing every kind of difficulty and hardship. Try it and see how effective it is. Recite the following du'a 100 times after every salaah.

رَبِّ اِنِّى مَغْلُوبٌ فَانْتَصِرْ ۝

RABBI 'ANNĪ MAGHLŪBUN FANTAṢĪR

*“My Lord, I am overcome/overpowered: Do Help me*

## SUBDUING THE ENEMY

The following du'a should be repeated excessively:

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ مُجْرِى السَّحَابِ سَرِيعَ  
الْحِسَابِ هَازِمَ الْاَحْزَابِ اِهْزِمْهُمْ ؕ

'ALLĀHUMMA MUNZILAL KITĀBI MUJRIYAS-SAHĀBI  
SARĪ `AL ḤISĀBI HĀZIMAL AḤZĀBI `IHZIM-HUM

*O Allah, the reveled of the book, the driver of the clouds,  
the one who takes accountability with swiftness, the one  
who subdues the enemy, do overpower them*

## TO STOP THE ENEMY FROM BICKERING AND TAUNTING

Say each of the following verses 7 times:

وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ؕ

WA KHASHA `ATIL `AŞWĀTU LIR-RAḤMĀNI FALĀ  
TASMA`U `ILLĀ HAMSĀ

*And the voices will be hushed due to the fear of the all-merciful;  
thus you will hear only a murmuring.*

اَلْيَوْمَ نَخْتِمُ عَلَىٰ اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيهِمْ وَتَشْهَدُ  
اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ؕ

AL-YAWMA NAKHTIMU `ALĀ `AFWĀ-HIHIM WA TUKALLI-MUNĀ

AYDĪHIM WA TASH-HADU 'ARJULUHUM BIMĀ KĀNŪ YAK-SIBŪN

*That day shall we seal their mouths and their hands will speak to us  
and their feet will bear witness to all that they were doing.*

## **SPECIAL SALAAH FOR SAFETY AGAINST ALL HARSHIPS, DIFFICULTIES AND CALAMITIES**

It is related from Ali ؑ that anyone who performs 2 rak'aat Nafl salaah and he says in every *sajdah* (after saying its tasbeeh) the following *du'a* thrice, Allah ﷻ will grant him safety against all calamities:

فَقِيرُكَ بِفِنَائِكَ وَعَيْدُكَ بِفِنَائِكَ وَسَائِلُكَ بِفِنَائِكَ ؕ

FAQĪRUKA BI FINĀ'IKA WA 'ABĪDUKA BI FINĀ'IKA  
WA SĀ-'ILUKA BI FINĀ'IKA

*Your destitute (slave) has come to you, your servant has  
come to you, your beggar has come to you.*

## **THE GREAT BENEFITS OF SURAH YASIN**

It is reported from Rasulullah ﷺ that everything has a heart. And the heart of the *Holy Qur'an* is Yasin. The *Ulama* say that whoever reads *Yasin* in the morning and evening. Allah ﷻ will have 80 of his needs fulfilled. The least being poverty.

## **TO GET RID OF THE LOVE FOR THE WORLD, WEALTH AND STATUS**

When there is excessive love for the world in the heart and the love for position and status, it is necessary to drive such love out of the heart and have it replaced with the love for *Deen*. For this, recite *Surah Takathur* abundantly in the morning and evening.

## CURE FROM SPIRITUAL AND PHYSICAL SICKNESS

Read *Suratul Fatihah* abundantly. Rasulullah ﷺ is reported as saying that the *Fatihatul-Kitab* is a cure for all sicknesses.

## CURE FOR GHAFLAH

To remove *ghaflah* or unmindfulness recite *Suratul Qaaf* (26th Juz) once in the morning. *Insha-Allah* *ghaflah* will gradually disappear and awareness of death will come to mind.

So that the thought of death does not become so overwhelming as to cause negative effective on the reader, he should also read *Suratul Inshirah* 7 times after reciting *Suratul Qaaf*.

## SAFETY FROM THE EVIL THOUGHTS PUT INTO THE MIND BY SHAYTAN

If a person is harassed by the prompting of *shaytan* especially while performing *salaah*, he should say the following verse thrice before starting *salaah*.

رَبِّ اَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنَ ؕ  
وَاعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنَ ؕ

RABBI A'ŪDHU BIK MIN HAMAZĀTISH SHAYĀṬĪN.

WA A'ŪDHU BIK RABBI AY-YAḤḌURŪN

*My Lord, I seek refuge in You from the promptings of the devils; and I seek Your protection from that they should come near me.*

## TO GAIN NEARNESS TO ALLAH

Reading the following 3 *Surahs* in the morning and evening will bring a person close to Allah ﷺ: *Surah Fatihah*, *Surah Ikhlas*, *Surah Inshirah*.

## DEVELOPING LOVE FOR RASULULLAH ﷺ IN THE HEART

For sincere love and respect to come into the heart for Rasulullah ﷺ recite the following 3 items in the morning and evening: *Suratul Kawthar*, *Salawat (durud)* upon Rasulullah ﷺ and *Suratud Duha*.

## SEEING RASULULLAH ﷺ IN A DREAM

If a person is truly desirous of seeing Rasulullah ﷺ in the dream he should do the following: he should bath on the eve of *Jum'ah* i.e. the night between Thursday and Friday. He should don clean clothes and apply *itar*. After *Esha* he should offer 2 *rak'aat nafl salaah*. Thereafter, he should read *Suratul Kawthar* 100 times, *salawaat* upon Rasulullah ﷺ 100 times. *Insha-Allah* the reader will see him soon. The following *durud* is recommended:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاَمِيِّ  
وَعَلٰى اٰلِهٖ وَبَارِكْ وَسَلِّمْ ؕ

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADI-NIN-NABIY-YIL  
UMMIY-YI WA `ALĀ ĀLIHĪ WA BĀRIK WASALLIM

*O Allah! send Your mercy and salutations upon  
Muhammad ﷺ the untaught prophet*

## **SAFEGUARD AGAINST DISGRACE ON THE DAY OF QIYAMAH**

*Suratul Baqarah* and *Surah Al Imran* should be recited abundantly. Rasulullah ﷺ is reported to have said that recite the *Holy Qur'an*. It will come as an intercessor on the *Day of Qiyamah*. Rasulullah ﷺ also referred to *Suratul Baqarah* and *Surah Al Imran* as two brilliant lights or *noor* which will appear as two shade-giving clouds or two flocks of birds. These birds will come to intercede for the one who is regular in reciting these two *Surahs*.

Rasulullah ﷺ also said that reciting both of them regularly is a means of *barakah* for the reciter; and abandoning them is a means of regret; and only an idle person is unable to recite them.

## **SAFETY AGAINST DAJJAL**

For safety against *Dajjal* the first ten and last ten verses of *Suratul Kahf* (preferably the whole *Surah*) should be recited every week preferably on Fridays.

## **ABUNDANCE IN RIZQ AND SAFETY AGAINST ENEMIES**

Recite *Suratul Waqi'ah* everyday.

## **REMEDY FOR FORGETFULNESS**

For forgetfulness, absent mindedness or weakness of memory, the following *du'a* should be read abundantly. The same should be done if a person is unable to comprehend or understand the meaning of any verse of the *Qur'an* or the meaning of *ahadith*. The *du'a* is:

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيْثُ ۝

YĀ ḤAY-YU YĀ QAY-YŪM, LĀ ILĀHA 'ILLĀ 'ANTA  
BI RAḤMATIKA 'ASTAGHĪTH

*O the ever-living and the eternal, there is none worthy of worship  
except You. I beg of You Your mercy.*

## WHEN PREPARING A LECTURE

When a scholar or orator needs material for his lecture or speech he should read the above *du'a* several times.

## TO STRENGTHEN THE MEMORY

Read the following daily.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيْمُ  
الْحَكِيْمُ ۝ رَبِّ اشْرَحْ لِي صَدْرِي ۝ وَيَسِّرْ لِي أَمْرِي ۝  
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۝ يَفْقَهُوا قَوْلِي ۝ رَبِّ زِدْنِي عِلْمًا ۝  
اَللّٰهُمَّ نَوِّرْ قَلْبِي وَزِدْ قُوَّةَ سَمْعِي وَبَصَرِي وَحِفْظِي ۝

SUBḤĀNAKA LĀ 'ILMA LANĀ ILLĀ MĀ 'ALLAMTANĀ 'INNAKA  
'ANTAL 'ALĪMUL ḤAKĪM. RABBISH-RAḤLĪ ṢADRĪ WA YASSIR LĪ  
'AMRĪ WAḤLUL 'UQDATAM MIL-LISĀNĪ YAFQAHŪ QAWLĪ. RABBI  
ZIDNĪ 'ILMĀ. ALLĀHUMMA NAWWIR QALBĪ WA ZID QUWWATA  
SAM 'Ī WA BA ṢARĪ WA ḤIFẒĪ



*Glorified are You. We do not know except what You have taught us. Surely You are all-knowing, all-wise. My Lord, expand for me my bosom. and ease for me my task and remove the knot from my tongue (speech) so that they may understand my speech. My Lord, increase me in knowledge. O Allah, fill my heart with light and increase the strength of my hearing, my sight and my memory*

## ENTERING OR LEAVING A TOWN

Allah ﷻ will protect the person who reads the following ayah before entering or leaving a town.

رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ  
وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ؕ

RABBI 'ADKHILNĪ MUDKHALA ŞIDQIW WA 'AKH-RIJNĪ  
MUKHRAJA ŞIDQIW WAJ 'AL-LĪ MIL-LADUNKA  
SULṬĀ NAN NAŞĪRĀ

*My Lord, let me enter by the door of truth and let me leave by the door of truth and grant me from You an authority to aid (me).*

## WHEN STAYING SOMEWHERE FOR THE DAY OR NIGHT

رَبِّ اَنْزِلْنِيْ مُتْرَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ ؕ

RABBI 'ANZILNĪ MUNZALAM MUBĀRAKAN  
WA 'ANTA KHAYRUL MUNZILĪN

*My Lord, let me disembark with blessings,  
for You are the best to enable us to disembark.*

## WHEN ONES LIFE AND HONOUR IS AT STAKE

When a person's life and honour is threatened these 2 verses should be recited abundantly and with sincerity.

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ط  
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ط

FA SAYAKFĪ KAHUMUL-LĀH. WA HUWAS-SAMĪ'UL 'ALĪM.  
WAL-LĀHU MIW WARĀ'IHIM MUḤĪṬ

*Allah will suffice you against them. and He is all hearing,  
all-knowing. and Allah encompasses them from behind*

## SAFETY AGAINST SIHR, WILD ANIMALS AND DANGEROUS MEN

For safety against sihr (black magic) recite each of the following 2 verses 7 times. The same could be done if there is a fear of an attack from a wild animal or a human being

وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ط  
إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا ط

WALĀ YUFLIḤUS SĀ-ḤIRU ḤAYTHU 'ATĀ.  
INNAHUM YAKĪDŪNA KAYDAW WA 'AKĪDU KAYDĀ

*And the magician does not succeed when He approaches.  
They plot a scheme and I plot a scheme.*

Invocation against the distractions of Satan during the prayer and  
recitation of the Qur'ān.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'ŪDHU BIL-LĀHI MINASH-SHAYṬĀNIR-RAJĪM.

*I seek refuge in Allāh from Satan the outcast.*

Muslim

Invocation for leaving the mosque

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ  
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ  
اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

BISMIL-LĀHI

WAṢ-ṢALĀTU WAS-SALĀMU 'ALĀ RASŪLIL-LĀH,  
ALLĀHUMMA 'INNĪ 'AS'ALUKA MIN FAḌLIK,  
ALLĀHUM-MA ṢIMNĪ MINASH-SHAYṬĀNIR-RAJĪM.

*In the Name of Allāh, and peace and blessings be upon the  
Messenger of Allāh. O Allāh, I ask for Your favour, O Allāh, protect  
me from Satan the outcast.*

Abu Dawūd

# Prophet ﷺ Way of Dua



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ALLĀHUMMA 'INNĀ NASTA'ĪNUKA WA NASTAGHFIRUK,  
WA NUTHNĪ 'ALAYKAL KHAYRA KULLAH,  
WA NASHKURUKA WA LĀ NAKFURUK,  
WA NAKHLA'U WA NATRUKU MAY-YAFJURUK.  
ALLĀHUMMA 'ITYYĀKA NA'BUD,  
WA LAKA NUṢALLĪ WA NASJUD,  
WA 'ILAYKA NAS'Ā WA NAHFID,  
NARJŪ RAHMATAKA WA NAKHSHĀ 'ADHĀBAK,  
'INNA 'ADHĀBAKA BIL KUFFĀRI MULḤIQ.

O Allāh, we seek Your help and we seek Your forgiveness,  
and we praise You with all good.  
We are grateful to you and we do not deny/be ungrateful to You.  
We distance and renounce whoever disobeys You.  
O Allāh, You alone we worship and to You we pray and prostrate.  
To You we hasten and You we serve.  
We hope for Your mercy, and we fear Your punishment.  
Indeed, Your punishment will meet the unbelievers.

Musnad Aḥmad

What to say immediately following the Witr prayer

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

SUBHĀNAL MALIKIL QUDDŪS.  
RABBIL MALĀ'IKATI WAR-RŪH.

*Glory is to the King, the Holy.  
Lord of the angels and the Spirit.*

Recite first part, thrice and raise and extend the voice on the third time  
say the latter

وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ  
وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ  
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

ALLĀHUMMA 'INNĪ 'A' ŪDHU BI RIḌĀKA MIN SAKHAṬIK,  
WA BI MU'ĀFĀTIKA MIN 'UQŪBATIK, WA 'A' ŪDHU BIKA  
MINK, LĀ 'UHṢĪ THANĀ'AN 'ALAYK, ANTA KAMĀ  
'ATHNAYTA 'ALĀ NAFSIK.

*O Allāh , I seek refuge with Your Pleasure from Your anger . I seek  
refuge in Your forgiveness from Your punishment . I seek refuge in  
You from You . I cannot count Your praises , You are as You have  
praised Yourself.*  
at-Tirmidhi, Abū Dāwūd, Ibn Mājah, an-Nasa'i, Aḥmad

Invocations for Qunūt in the Witr prayer

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ كُلَّهُ  
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ  
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ  
وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ  
إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

or offers it to you .....	1	9
20 Invocations for breaking the fast .....		
1		9
21 What to do if someone offers food .....		
2		0
22 If angered when fasting .....		
2		0
23 Invocation to give the host of the meal ending a fast .....		
2		1
24 What to say when entering the home .....		
2		1
25 What to say when leaving the home .....		
2		1
26 Invocation for riding in a vehicle or on an animal .....		
2		2
27 Invocation for travelling .....		
2		3
28 When returning from a journey .....		
2		4
29 Invocation for entering a town or city .....		
2		5
30 Invocation for entering a market .....		
2		6
31 Invocation for when your vehicle or mount begins to fail .....		
2		6
32 The traveller's invocation for the one he leaves behind .....		
2		6
33 Invocation to give the traveller .....		
2		7
34 The resident's invocations for the traveller .....		
2		7
35 Glorifying and magnifying Allah on the journey .....		

2	7
36	The traveller's invocation at dawn .....
2	8
37	Invocation for stopping along the way of a journey .....
2	8
38	What to say upon returning from a journey .....
2	9
39	Invocation for someone you have spoken ill to .....
2	9
40	What a Muslim should say when he is praised .....
2	9
41	What one says if afraid to sleep or lonely or depressed .....
3	0
42	What to do if you have a bad dream or nightmare .....
3	0
43	Invocations in times of worry and grief .....
3	1
44	Invocations for anguish .....
3	2
45	What to say if something happens
	to please or displease you .....
46	Invocations for when you meet an adversary
	or a powerful ruler .....
47	Invocations against the oppression of rulers .....
3	6
48	Invocation against an enemy .....
3	8
49	What to say if you fear people may harm you .....
3	8
50	Invocations for if you are stricken by in your faith .....

وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أُعْطِيتَ  
وَقِنِّي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ  
وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

ALLĀHUM-MAHDINĪ FĪ MAN HADAYT,  
WA `ĀFINĪ FĪ MAN `ĀFAYT,  
WA TAWALLANĪ FĪ MAN TAWALLAYT,  
WA BĀRIK LĪ FĪ MĀ `A`TAYT,  
WA QINĪ SHARRA MĀ QAḌAYT,  
FA `INNAKA TAQḌĪ WA LĀ YUQḌĀ `ALAYK,  
`INNAHŪ LĀ YADHILLU MAW-WĀLAYT,  
TABĀRAKTA RABBANĀ WA TA`ĀLAYT.

O Allāh, guide me with those whom You have guided,  
and strengthen me with those whom You have given strength.  
Take me to Your care with those whom You have taken to Your  
care. Bless me in what You have given me.  
Protect me from the evil You have ordained.  
Surely, You command and are not commanded,  
and none whom You have committed to Your care  
shall be humiliated and none whom You have  
taken as an enemy shall taste glory.  
You are Blessed, Our Lord, and Exalted.

at-Tirmidhī, Abū Dāwūd, Ibn Mājah, an-Nasa'ī, Aḥmad, ad-Dāramī, al-Ḥakīm, al-Bayhaqī

Invocations for Qunūt in the Witr prayer

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ

*O Allāh, I seek the counsel of Your Knowledge,  
and I seek the help of Your Omnipotence,  
and I beseech You for Your Magnificent Grace.*

*Surely, You are Capable and I am not. You know and I know not,  
and You are the Knower of the unseen.*

*O Allāh, if You know that this matter [then mention the thing to be decided]  
is good for me in my religion and in my life  
and for my welfare in the life to come,  
then ordain it for me and make it easy for me, then bless me in it.  
And if You know that this matter [then mention the thing to be decided]  
is bad for me in my religion and in my life  
and for my welfare in the life to come,  
then distance it from me, and distance me from it,  
and ordain for me what is good wherever it may be,  
and help me to be content with it.*

Jābir ibn `Abdullāh ؓ said: The Prophet ﷺ used to teach us to seek Allāh's Counsel in all matters, as he used to teach us a Sūrah from the Qur'ān. He would say: When anyone of you has an important matter to decide, let him pray two rak`ahs other than the obligatory prayer, and then say the above;

Whoever seeks the counsel of the Creator will not regret it and whoever seeks the advice of the believers will feel confident about his decisions. As Allāh said in the Qur'an: "And consult them in the affair.  
Then when you have taken a decision, put your trust in Allāh."  
al-Bukhārī

Invocations for Qunūt in the Witr prayer

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ

3	8
51	Invocations for the settling of a debt ..... 9
3	
52	Invocation for when something becomes difficult ..... 0
4	
53	What to do if you commit a sin ..... 0
4	
54	Invocations against the Devil and his promptings ..... 1
4	
55	Invocation for when something you dislike happens, or for when you fail to achieve what you attempt to do ..... 41
56	How to seek Allāh's protection for children ..... 2
4	
57	Invocations for visiting the sick ..... 2
4	
58	Invocations of the dying or terminally ill ..... 3
4	
59	What to encourage the dying person to say ..... 4
4	
60	Invocation for when tragedy strikes ..... 4
4	
61	Invocation for closing the eyes of the dead ..... 5
4	
62	Invocations for the dead in the Funeral prayer ..... 6
4	
63	Invocations for a child in the Funeral prayer ..... 9
4	
64	Invocation for the bereaved ..... 9
4	
65	Invocation to be recited when placing the dead in his grave ..... 9
4	

## General Daily Ad`iyah

What to say before sleeping

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنَّ أَمْسَكَتَ  
نَفْسِي فَارْحَمَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ

عِبَادَكَ الصَّالِحِينَ

BISMIKA RABBĪ WAḌA`TU JAMBĪ WA BIKĀ `ARFA`UH,  
IN `AMSAKTA NAFSĪ FARḤAMHĀ, WA `IN `ARSALTĀHĀ  
FAḤFAẒHĀ, BIMĀ TAḤFAẒU BIHĪ `IBĀDAKAṢ-ṢĀLIḤĪN.

*With Your name my Lord, I lie down; and with Your name I rise.  
If You take my soul, have mercy on it, and if You return it then  
protect it as You protect Your righteous slaves.*

"If any of you rises from his bed and later returns to it, let him dust off his bed with his waist garment three times and mention the Name of Allāh, for he does not know what may have entered the bed after him, and when he lies down he should say (the above du`ā)".

al-Bukhārī and Muslim

What to say before sleeping

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا  
وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَهَا فَاغْفِرْ لَهَا

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ

خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي  
فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ  
وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ

شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي  
فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ

وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ

ALLĀHUMMA `INNĪ `ASTAKHĪRUKA BI `ILMIK,  
WA `ASTAQDIRUKA BI QUḌRATIK,  
WA `AS`ALUKA MIN FAḌLIKAL `AẒĪM,  
FA `INNAKA TAQDIRU WA LĀ `AQDIR,  
WA TA`LAMU WA LĀ `A`LAM,  
WA `ANTA `ALLĀMUL-GHUYŪB,  
ALLĀHUMMA `IN KUNTA TA`LAMU `ANNA HĀDHĀL `AMRA  
(then mention the thing to be decided) KHAYRUL-LĪ FĪ DĪNĪ WA  
MA`ĀSHĪ WA `ĀQIBATI `AMRĪ,  
FAQ-DURHU LĪ WA YAS-SIRHU LĪ THUMMA BĀRIK LĪ FĪH,  
WA `IN KUNTA TA`LAMU `ANNA HĀDHĀL `AMRA  
(then mention the thing to be decided) SHARRUL-LĪ FĪ DĪNĪ WA  
MA`ĀSHĪ WA `ĀQIBATI `AMRĪ,  
FAṢ-RIFHU `ANNĪ WAṢ-RIFNĪ `ANH,  
WAQDIR LIYAL KHAYRA ḤAYTHU KĀN.  
THUMMA `ARḌINĪ BIH.



Allāh, none is worthy of worship except He,  
the ever-living, the ever-lasting.  
Neither slumber nor sleep overtakes Him.  
To Him belongs whatever is in the heavens and earth.  
Who is there that can intercede before Him  
except by His permission? He knows what happens to  
them before them and behind them.  
And they will never encompass anything of  
His knowledge except that which He wills.  
His throne extends over the heavens and earth.  
And He feels no fatigue in guarding them.  
And He is Most High, Most Great.

an-Nasa'i

What to say after completing the prayer

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا  
ALLĀHUMMA 'INNĪ 'AS'ALUKA 'ILMAN NĀFI'Ā,  
WA RIZQAN ṬAYYIBĀ, WA 'AMALAM-MUTAQAB-BALĀ.

O Allāh, I ask You for knowledge that is of benefit, a good provision,  
and deeds that will be accepted.

Ibn Mājah

Istikhārah (seeking Allāh's Counsel)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ  
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ

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اللَّهُمَّ أَسْأَلُكَ الْعَافِيَةَ

ALLĀHUMMA 'INNAKA KHALAQTA NAFSĪ WA 'ANTA  
TAWAFFĀHĀ, LAKA MAMĀTUHĀ WA MAḤYĀHĀ,  
'IN 'AḤYAYTAHĀ FAḤFAZHĀ, WA 'IN 'AMATTAHĀ FAGH-FIR  
LAHĀ . ALLĀHUMMA 'AS'ALUKAL-'ĀFIYAH.

O Allāh, You have created my soul and You take it back. Unto You is  
its death and its life. If You give it life then protect it, and if You cause  
it to die then forgive it. O Allāh, I ask You for good health.

Muslim and Aḥmad

What to say before sleeping

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

ALLĀHUMMA QINĪ 'ADHĀBAKA YAWMA TAB'ATHU 'IBĀDAK.

O Allāh, save me from Your punishment on the Day that You  
resurrect Your slaves.

"When the Prophet ﷺ wanted to lie down to sleep, he used to place  
his right hand under his cheek and say (the above du`ā)"

Abū Dawūd

What to say before sleeping

بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيِي

BISMIKA ALLĀHUMMA 'AMŪTU WA 'AḤYĀ.

In Your Name, O Allāh, I die (sleep) and I live (awaken).

Muslim

What to say before sleeping

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَكَبَرُ

SUBHĀNAL-LĀH, WAL-ḤAMDU LILLĀH, WALLĀHU 'AKBAR.

*Glory be to Allāh. All praise is to Allāh. Allāh is the Most Great*

Recite each thirty-three (33) times.

al-Bukhari and Muslim

Invocation to say if you stir in the night or have a bad dream

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ  
وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

LĀ 'ILĀHA 'ILLAL-LĀHUL WĀḤIDUL QAHHĀR,  
RABBUS-SAMĀWĀTI WAL 'ARḌI WA MĀ BAYNAHUMAL  
'AZĪZUL GHAFFĀR.

*There is none worthy of worship but Allāh, the One, the Victorious,  
Lord of the heavens and the earth and all that is between them, the  
All-Mighty, the All-Forgiving.*

This is said when one changes sleeping postures.

al-Hakim

Supplications for when you wake up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

ALḤAMDU LILLĀHIL-LADHI 'AḤYĀNĀ BA'DA MĀ 'AMĀTANĀ  
WA'ILAYHIN-NUSHUR.

What to say after completing the prayer

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ط

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ؕ

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ؕ

وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ ؕ

وَلَا يَئُودُهُ حِفْظُهُمَا ؕ وَهُوَ الْعَلِيُّ الْعَظِيمُ

ALLĀHU LĀ ILĀHA ILLĀ HŪ,

AL-HAYYUL-QAYYŪM.

LĀ TA'KHU DHUḤU SINATUW-WA LĀ NAWM.

LAHŪ MĀ FIS-SAMĀWĀTI WA MĀ FIL-ARD.

MAN DHAL-LADHĪ YASHFA'U 'INDAHŪ ILLĀ BI IDHNIH.

YA' LAMU MĀ BAYNA AYDĪHIM WA MĀ KHALFAHUM

WA LĀ YUHĪTŪNA BI SHAY'IM-MIN

'ILMIHĪ ILLĀ BI MĀ SHĀ'.

WAS'Ā KURSIY-YUHUS-SAMĀWĀTI WAL ARḌ.

WA LĀ YA'ŪDUHŪ ḤIFZUHUMĀ.

WA HUWAL 'ALIYYUL 'AZĪM.

**TABĀRAKTA DHAL-JALĀLI WAL-'IKRĀM.**

*I seek the forgiveness of Allāh. I seek the forgiveness of Allāh.*

*I seek the forgiveness of Allāh.*

*O Allāh, You are Peace and from You comes peace.*

*Blessed are You, O Owner of majesty and honour.*

Muslim

What to say after completing the prayer

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ  
لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ رَبِّ اغْفِرْ لِي  
مِنْكَ الْجَدُّ

LA 'ILĀHA 'ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH,  
LAHUL-MULKU WA LAHUL-ḤAMDU WA HUWA 'ALĀ KULLI  
SHAY'IN QADĪR,  
ALLĀHUMMA LĀ MĀNTA LIMĀ 'A'ṬAYT, WA LĀ MU'ṬIYA  
LIMĀ MANA'T, WA LĀ YANFA'U DHAL JADDI MINKAL JADD.

*None has the right to be worshipped but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allāh, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You.*

al-Bukhārī, Muslim

*Praise is to Allāh Who gives us life after He has caused us to die and to Him is the return.*

al-Bukhārī, Muslim

Supplications for when you wake up

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ  
لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ رَبِّ اغْفِرْ لِي

LĀ 'ILĀHA 'ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH,  
LAHUL-MULKU WA LAHUL-ḤAMDU, WA HUWA 'ALĀ KULLI  
SHAY'IN QADĪR, SUBḤĀNAL-LĀH, WAL-ḤAMDU LILLĀH, WA  
LĀ 'ILĀHA 'ILLAL-LĀHU, WALLĀHU 'AKBAR, WA LĀ ḤAWLA  
WA LĀ QUWWATA 'ILLĀ BILLĀHIL-'ALIYYIL-'AẒĪM,  
RABBIGHFIR LĪ.

*There is none worth of worship but Allāh alone, Who has no partner, His is the dominion and to Him belongs all praise, and He is able to do all things. Glory is to Allāh. Praise is to Allāh. There is none worthy of worship but Allāh. Allāh is the Most Great. There is no might and no power except by Allāh's leave, the Exalted, the Mighty. My Lord, forgive me.*

*Whoever says this will be forgiven, and if he supplicates Allāh, his prayer will be answered; if he performs ablution and prays, his prayer will be accepted.*

Ibn Mājah

Supplications for when you wake up

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ  
رُوحِي وَأَذِنَ لِي بِذِكْرِهِ

ALḤAMDU LILLĀHIL-LADHI `ĀFĀNĪ FĪ JASADĪ, WA RADDĀ  
`ALAYYA RŪḤĪ, WA `ADHINA LĪ BI DHIKRIH.

Praise is to Allāh Who gave strength to my body and returned my  
soul to me and permitted me to remember Him.

at-Tirmidhi

Supplications for when you wake up

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا  
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ  
رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا  
إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ  
رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا  
رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Invocations after the final Tash-ahhud and before ending the prayer

اَللّٰهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا  
أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ  
الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

ALLĀHUM-MAGHFIR LĪ MĀ QADDAMTU,  
WA MĀ `AKH-KHARTU, WA MĀ `ASRARTU,  
WA MĀ `A`LANTU, WA MĀ `ASRAFTU,  
WA MĀ `ANTA `A`LAMU BIH.  
`ANTAL MUQADDIMU WA `ANTAL MU`AKH-KHIR,  
LĀ `ILĀHA `ILLĀ `ANTA.

O Allāh, forgive me what I have sent before me  
and what I have left behind me, what I have concealed  
and what I have done openly, what I have done in excess,  
and what You are better aware of than I.  
You are the One Who sends forth and You are the One Who delays.  
There is none worthy of worship but You.

Muslim

What to say after completing the prayer

اَسْتَغْفِرُاللهَ اَسْتَغْفِرُاللهَ اَسْتَغْفِرُاللهَ اَللّٰهُمَّ اَنْتَ السَّلَامُ  
وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

`ASTAGH-FIRUL-LĀH, `ASTAGH-FIRUL-LĀH,  
`ASTAGH-FIRUL-LĀH,  
ALLĀHUMMA `ANTAS-SALĀM, WA MINKAS-SALĀM,

ALLĀHUMMA  
 ‘INNĪ ‘A’ŪDHU BIKA MIN ‘ADHĀBI JAHANNAMA,  
 WA MIN ‘ADHĀBIL QABRI,  
 WA MIN FITNATIL-MAḤYĀ WAL MAMĀTI,  
 WA MIN SHARRI FITNATIL MASĪHID DAJJĀL.

*O Allāh, I seek refuge in You from the punishment of the Fire,  
 and from the punishment of the grave,  
 and from the trials of life and death,  
 and from the evil of the trial of the False Messiah.*

al-Bukhārī and Muslim

Invocations after the final Tash-ahhud and before ending the prayer

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرُ  
 الذُّنُوْبَ اِلَّا اَنْتَ فَاعْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ  
 وَاَرْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

ALLĀHUMMA ‘INNĪ ḌALAMTU NAFSĪ ḌULMAN KATHĪRĀ,  
 WA LĀ YAGHFIRUDH-DHUNŪBA ‘ILLĀ ‘ANTA,  
 FAGHFIR LĪ MAGHFIRATAM-MIN ‘INDIKA WAR-ḤAMNĪ  
 ‘INNAKA ‘ANTAL GHAFŪRUR-RAḤĪM.

*O Allāh, I have greatly wronged myself  
 and no one forgives sins but You.  
 So, grant me forgiveness and have mercy on me.  
 Surely, you are Forgiving, Merciful.*

al-Bukhārī and Muslim

رَبَّنَا وَاَتْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ  
 اِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

INNA FĪ KHALQIS-SAMĀWĀTI WAL ‘ARḌI WAKH-TILĀFIL-  
 LAYLI WAN-NAHĀRI LA‘ĀYĀTIL-LI ‘ULIL ‘ALBĀB.  
 AL LADHĪNA YADH-KURŪNAL-LĀHA QIYĀMAW-WA  
 QU‘ŪDAW-WA ‘ALĀ JUNŪBIHIM WA YATAF-FAKKARŪNA  
 FĪ KHALQIS-SAMĀWĀTI WAL ‘ARḌ,  
 RABBANĀ MĀ KHALAQTA HĀDHĀ BĀTILĀ,  
 SUBḤĀNAKA FAQINĀ ‘ADHĀBAN-NĀR.  
 RABBANĀ INNAKA MAN TUDKHILIN-NĀRA  
 FAQAD AKHZAYTAH,  
 WA MĀ LIZ-ZĀLIMĪNA MIN ‘ANṢĀR.  
 RABBANĀ ‘INNANĀ SAMĪNĀ MUNĀDIYAY-YUNĀDĪ  
 LIL-ĪMĀNĪ ‘AN ĀMINŪ BI RABBIKUM FA ‘ĀMANNĀ.  
 RABBANĀ FAGH-FIR LANĀ DHUNŪBANĀ WA KAFFIR  
 ‘ANNĀ SAYYI‘ĀTINĀ WA TAWAFFANĀ MA‘AL-‘ABRĀR.  
 RABBANĀ WA ‘ĀTINĀ MĀ WA‘ADTANĀ ‘ALĀ RUSULIKA  
 WA LĀ TUKHZINĀ YAWMAL-QIYĀMAH,  
 ‘INNAKA LĀ TUKHLIFUL-MĪ‘ĀD.

*Verily! In the creation of the heavens and the earth, and in the  
 alternation of night and day, there are indeed Signs for men of  
 understanding.*

*Those who remember Allāh standing, sitting  
 and lying down on their sides, and think deeply about  
 the creation of the heavens and the earth,  
 (saying:) "Our Lord! You have not created this without purpose.  
 Glory is to You! Give us salvation from the torment of the Fire.  
 Our Lord! Verily, whom You admit to the Fire, indeed, You have  
 disgraced him, and never will the oppressors find any helpers.  
 Our Lord! Verily, we have heard the call of one calling to Faith  
 (saying:) 'Believe in your Lord,' and we have believed.*

*Our Lord! Forgive us our sins and expiate from us our evil deeds,  
and make us die in the state of righteousness  
together with the pious and righteous slaves.  
Our Lord! Grant us what You promised us through Your Messengers,  
and disgrace us not on the Day of Resurrection,  
for You never break (Your) promise."*

*Qur'an Āl-`Imrān 3: 190-194;  
(Till end of Sūrah) al-Bukhārī and Muslim*

Invocation for entering the lavatory (toilets)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

ALLĀHUMMA 'INNI 'A'ŪDHU BIKA MINAL-KHUBUTHI  
WAL KHABĀ'ITH.

O Allāh, I seek protection in You from the  
unclean male and female spirits.

*al-Bukhārī, Muslim.*

Invocation for leaving the lavatory (toilets)

غُفْرَانَكَ

GHUFRĀNAKA

*I seek Your forgiveness.*

*Abu Dāwūd, Ibn Mājah and at-Tirmidhī.*

When starting Wuḍū', recite:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ  
`ĀLI MUḤAMMAD, KAMĀ BĀRAKTA  
`ALĀ IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.  
INNAKA ḤAMĪDUM-MAJĪD.

*O Allāh! Send salutations upon Muḥammad  
and the family of Muḥammad,  
in the manner that You sent salutations  
upon Ibrāhīm and the family of Ibrāhīm.  
You are the Praiseworthy, the Majesty.*

*O Allāh! Send blessings upon Muḥammad  
and the family of Muḥammad,  
in the manner that You sent blessings  
upon Ibrāhīm and the family of Ibrāhīm.  
You are the Praiseworthy, the Majesty.*

*al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd, an-Nasa'ī, and Ibn Mājah*

The virtue of asking for Allāh's blessings upon the Prophet ﷺ.

The Prophet ﷺ said: "Whoever prays for Allāh's blessings upon me  
once, will be blessed for it by Allāh ten times." Muslim

Invocations after the final Tash-ahhud and before ending the prayer

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ

الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةٍ

الْمَسِيْحِ الدَّجَالِ

وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ ط

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `AZWĀJIHĪ  
WA DHUR-RIYYATIHI, KAMĀ ṢALLAYTA `ALĀ `IBRĀHĪM.  
WA BĀRIK `ALĀ MUḤAMMADIW-WA `AZWĀJIHĪ  
WA DHUR-RIYYATIHI, KAMĀ BĀRAKTA `ALĀ `ĀLI `IBRĀHĪM.  
`INNAKA ḤAMĪDUM-MAJĪD.

O Allāh, Send salutations upon Muḥammad and his wives and  
progeny as You have favoured the family of Ibrāhīm.  
And bless Muḥammad and his wives and progeny as You have  
blessed the family of Ibrāhīm,  
You are the Praise-worthy, Most Glorious.

al-Bukhārī, similar words in Muslim

How to recite blessings on the Prophet after the Tashahhud

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ه  
اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ه

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ  
`ĀLI MUḤAMMAD, KAMĀ ṢALLAYTA  
`ALĀ IBRĀHĪMA WA `ALĀ `ĀLI IBRĀHĪM.  
INNAKA ḤAMĪDUM MAJĪD.

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

*In the name of Allāh, Most Kind, Most Merciful.*

In some narrations the following words have also been narrated which  
may be recited

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ

BISMILLĀHIL-`AẒĪMI WAL-ḤAMDU LILLĀHI  
`ALAL-ISLĀM.

*In the name of Allāh, the Great,  
And praise to be Allāh for Islām.*

Musnad al-Firda'is

Another variation narrated is

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ ط

BISMILLĀHI WAL-ḤAMDU LILLĀH

*In the name of Allāh, And all praise be to Allāh*

Majma` az-Zawā'id

While performing Wuḍū', recite:

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ  
وَبَارِكْ لِيْ فِيْ رِزْقِيْ ط

ALLĀHUM-MAGHFIRLĪ DHAMBĪ WA  
WAS-SI' LĪ FĪ DĀRĪ WA BĀRIK LĪ FĪ RIZQĪ.

*O Allāh, forgive my sins, and widen for me my home,  
and grant me barakah in my sustenance.*

as-Sunan al-Kubrā of an-Nasa'i

What to say upon completing ablution

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

ASH-HADU 'AL-LĀ 'ILĀHA 'ILLAL-LĀHU WAḤDAHŪ LĀ  
SHARIKA LAHŪ WA 'ASH-HADU 'ANNA MUḤAMMADAN  
'ABDUHŪ WA RASŪLUH.

*I bear witness that none has the right to be worshipped but Allāh  
alone, Who has no partner; and I bear witness that Muhammad is  
His slave and His Messenger.*

Muslim

What to say upon completing ablution

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

ALLĀHUMMAJ 'ALNI MINAT-TAWWĀBINA WAJ 'ALNI MINAL-  
MUTAṬTAḤ-HIRIN.

*O Allāh, make me among those who turn to You in repentance, and  
make me among those who are purified.*

at-Tirmidhi

What to say upon completing ablution

Invocation for the Tashah-hud

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّيِّبٰتُ ؕ اَلسَّلَامُ  
عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ؕ اَلسَّلَامُ عَلَيْنَا  
وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ؕ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ  
وَأَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ؕ

AT-TAḤIYYĀTU LIL-LĀHI WAṢ-ṢALAWĀTU WAṬ-TAYYIBĀT,  
AS-SALĀMU 'ALAYKA 'AYYUHAN-NABIYYU  
WA RAḤMATUL-LĀHI WA BARAKĀTUH,  
AS-SALĀMU 'ALAYNĀ WA 'ALĀ 'IBĀDIL-LĀHIṢ -ṢĀLIḤĪN.  
'ASH-HADU 'AL-LĀ 'ILĀHA 'ILLAL-LĀH,  
WA 'ASH-HADU 'ANNA MUḤAMMADAN  
'ABDUHŪ WA RASŪLUH.

*All greetings of humility are for Allāh, and all prayers and goodness.*

*Peace be upon you, O Prophet,*

*and the mercy of Allāh and His blessings.*

*Peace be upon us and upon the righteous slaves of Allāh.*

*I bear witness that there is none worthy of worship but Allāh,*

*and I bear witness that Muḥammad is His slave and His Messenger.*

al-Bukhārī

How to recite blessings on the Prophet after the Tashah-hud

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ  
عَلٰى اِبْرٰهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَاَزْوَاجِهِ



Supplications for prostrating due to recitation of the Qur'an

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ  
بِحَوْلِهِ وَقُوَّتِهِ

SAJADA WAJHĪ LIL-LĀDHĪ KHALAQAHŪ, WA SHAQQA  
SAM'AHŪ WA BAṢARAHŪ BI ḤAWLIHĪ WA QUWWATIḤĪ.

*I have prostrated my face to the One Who created it,  
and gave it hearing and sight through His power and might.*  
at-Tirmidhī and al-Ḥākim

Supplications for prostrating due to recitation of the Qur'an

اَللّٰهُمَّ اكْتُبْ لِيْ بِهَا عِنْدَكَ اَجْرًا وَضَعْ عَنِّيْ بِهَا وَزْرًا  
وَاجْعَلْهَا لِيْ عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا  
مِنْ عَبْدِكَ

ALLĀHUM-MAKTUB LĪ BIHĀ 'INDAKA 'AJRĀ,  
WA ḌA' 'ANNĪ BIHĀ WIZRĀ, WAJ 'ALHĀ LĪ 'INDAKA  
DHUKHRĀ, WA TAQAB-BALHĀ MINNĪ  
KAMĀ TAQAB-BALTAHĀ MIN 'ABDIK.

*O Allāh, write it as a reward for me, and release me from a burden  
for it, and make it a treasure for me in Paradise. Accept it from me  
as You accepted it from your servant*  
at-Tirmidhī and al-Ḥākim.

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ  
وَاَتُوْبُ اِلَيْكَ

SUBḤĀNAKA ALLĀHUMMA WA BIḤAMDIKA, LĀ 'ILĀHA 'ILLĀ  
'ANTA, 'ASTAGHFIRUKA WA 'ATŪBU 'ILAYK.

*Glory is to You, O Allāh, and praise; I bear witness that there is none  
worthy of worship but You. I seek Your forgiveness and turn to You in  
repentance.*

an-Nasa'ī,

Invocation when getting dressed

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ  
مِّنِّيْ وَلَا قُوَّةٍ

ALḤAMDU LILLĀHIL-LADHĪ KASĀNĪ HĀDHĀ WA  
RAZAQANĪHI MIN GHAYRI ḤAWLIM-MINNĪ WA LĀ QUWWAH.

*Praise is to Allāh Who has clothed me with this (garment) and  
provided it for me, though I was powerless myself and incapable.*  
al-Bukhārī, Muslim, at-Tirmidhī, Abū Dawūd, Ibn Mājah

Invocation when putting on new clothes

اَللّٰهُمَّ لَكَ اَلْحَمْدُ اَنْتَ كَسَوْتَنِيْ اَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ  
مَا صُنِعَ لَهُ وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

ALLĀHUMMA LAKAL-ḤAMDU 'ANTA KASAW-TANĪHI, 'AS  
'ALUKA MIN KHAYRIHĪ WA KHAYRI MĀ ṢUNT' A LAH, WA  
'A'UDHU BIKA MIN SHARRIHĪ WA SHARRI MĀ ṢUNT' A LAH.

*O Allāh, praise is to You. You have clothed me. I ask You for its  
goodness and the goodness of what it has been made for, and I seek  
Your protection from the evil of it and the evil of what it has been  
made for.*

at-Tirmidhī, Abu Dawūd

Invocation for someone who has put on new clothes

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى

TUBLĪ WA YUKHLIFUL-LĀHU TA'ĀLĀ.

*May Allāh replace it when it is worn out.*

Abu Dawūd

Invocation for someone who has put on new clothes

إِلْبَسْ جَدِيدًا وَعِشْ حَمِيدًا وَمُتْ شَهِيدًا

ILBAS JADĪDAN, WA 'ISH ḤAMĪDAN, WA MUT SHAHĪDAN.

*Put on new clothes, live a praise-worthy life and die as a martyr.*

Ibn Mājah

What to say when undressing

بِسْمِ اللَّهِ

ALLĀHUMMA 'INNI 'A'ŪDHU BI RIḌĀKA MIN SAKHAṬIKA,  
WA 'A'ŪDHU BI MU'ĀFĀTIKA MIN 'UQŪBATIKA,  
'A'ŪDHU BIKA MINKA, LĀ 'UHṢĪ THANĀ-'AN 'ALAYK.  
'ANTA KAMĀ 'ATHNAYTA 'ALĀ NAFSIK.

*O Allāh, I seek protection in Your pleasure from Your anger,  
and I seek protection in Your forgiveness from Your punishment.  
I seek protection in You from You. I cannot count Your praises.  
You are as You have praised Yourself.*

Muslim

Invocations for sitting between two prostrations

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

RABBIGH-FIR LĪ. RABBIGH-FIR LĪ.

*My Lord! forgive me. My Lord! forgive me.*

Abū Dāwūd

Invocations for sitting between two prostrations

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي

ALLĀHUM-MAGHFIR LĪ, WAR-ḤAMNĪ,  
WAJ-BURNĪ, WAH-DINĪ, WAR-ZUQNĪ.

*O Allāh forgive me, have mercy on me,  
protect me, guide me, and provide for me.*

at-Tirmidhī, Abū Dāwūd and Ibn Mājah

Invocations during sujūd

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

SUBHĀNA DHIL JABARŪTI, WAL MALAKŪTI, WAL KIBRIYĀ'I,  
WAL 'AZMAH.

*Glory is to You, Master of power, of the angels,  
of dominion, and of majesty and greatness.*

Abū Dāwūd, an-Nasa'i, Aḥmad

Invocations during sujūd

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهُ دِقَّةً وَجُلَّةً وَّأَوَّلَهُ وَآخِرَهُ

وَعَلَانِيَتَهُ وَسِرَّهُ

ALLĀHUM-MAGHFIR LĪ DHAMBĪ KULLAH, DIQQAḤŪ WA  
JULLAHŪ, WA 'AWWALAHŪ WA 'ĀKHIRAHŪ,  
WA 'ALĀNIYATAHŪ WA SIRRAH.

*O Allāh, forgive me all my sins, great and small, the first and the  
last, those that are apparent and those that are hidden.*

Muslim

Invocations during sujūd

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَاَعُوْذُ  
بِمُعَافَاتِكَ مِنْ عِقُوْبَتِكَ اَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ  
ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَتْنَيْتَ عَلَى نَفْسِكَ

BISMIL-LĀHI

*In the Name of Allāh.*

at-Tirmidhi

Invocations before eating

بِسْمِ اللّٰهِ

BISMIL-LĀH.

*In the Name of Allāh.*

And if you forget then, when you remember, say:

بِسْمِ اللّٰهِ فِيْ اَوَّلِهِ وَآخِرِهِ

BISMIL-LĀHI FĪ 'AWWALIḤI WA 'ĀKHIRIH.

*With the Name of Allāh, in the beginning and in the end.*

Abū Dāwūd and at-Tirmidhi

Invocations before eating

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِنْهُ

ALLĀHUMMA BĀRIK LANĀ FĪHI WA 'AṬ'IMNĀ KHAYRAM-  
MINHU.

*O Allāh, bless us in it and sustain us with better than it.*

Whomever Allāh has given milk to drink, should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

ALLĀHUMMA BĀRIK LANĀ FĪHI WA ZIDNĀ MINHU.

*O Allāh, bless us in it and give us more of it.*

at-Tirmidhi

Invocations after eating

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ  
غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

AL-ḤAMDU LIL-LĀHIL-LADHĪ ‘AṬ’ AMANĪ HĀDHĀṬ-TA’ĀM,  
WA RAZAQANĪHI MIN GHAYRI ḤAWLIM-MINNĪ WA LĀ  
QUWWAH.

*Praise be to Allāh, Who has given me this food and sustained me  
with it, without any effort from me and my being powerless.*

at-Tirmidhi, Abū Dāwūd, and Ibn Majah

Invocations after eating

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرُ مُوَدَّعٍ  
وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا

AL-ḤAMDU LIL-LĀHI ḤAMDAN KATHĪRAN ṬAYYIBAM-  
MUBĀRAKAN FĪHI, GHAYRA MUWADDA’,  
WA LĀ MUSTAGHNAN ‘ANH, RABBUNĀ.

*Glory is to You, O Allāh, our Lord, and praise is Yours.*

*O Allāh, forgive me.*

al-Bukhārī and Muslim

Invocations during Sujūd

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

SUBBŪḤUN, QUDDŪSUN, RABBUL-MALĀ’IKATI WAR-RŪḤ.

*Glorious, Most Holy, Lord of the angels and the Spirit.*

Muslim

Invocations during Sujūd

اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ  
وَجْهِيْ لِلَّذِيْ خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ

تَبَارَكَ اللهُ اَحْسَنُ الْخَالِقِيْنَ

ALLĀHUMMA LAKA SAJADTU, WA BIKI ‘ĀMANTU, WA LAKA  
‘ASLAMTU, SAJADA WAJHĪ LIL-LADHĪ KHALAQAHŪ, WA  
ṢAWWARAHŪ, WA SHAQQA SAM’AHŪ WA BAṢARAHŪ,  
TABĀRAKAL-LĀHU ‘AHSANUL-KHĀLIQĪN.

*O Allāh, to You I prostrate myself and in You I believe.  
And to You I have submitted. My face is prostrated to the One  
Who created it, fashioned it, and gave it hearing and sight.*

*Blessed is Allāh, the Best of creators.*

Muslim

ALLĀHUMMA RABBANĀ LAKAL-ḤAMD MIL'US-SAMĀWĀTĪ  
WA MILUL 'ARḌĪ WA MIL'U MĀ SHI'TA MIN SHAY'IM-BA'D.  
'AHLUTH-THANĀ'I WAL-MAJD,  
'AḤAQQU MĀ QĀLAL 'ABD, WA KULLUNĀ LAKA 'ABD.  
LĀ MĀNT 'A LIMĀ 'A ṬAYT, WA LĀ MU'ṬIYA LIMĀ MANA'TA,  
WA LĀ YANFA'U DHAL JADDI MINKAL JADD.

*O Allāh! Our Lord, Yours is the praise that fills the heavens  
and fills the earth, and fills whatever else You please thereafter.  
(You) are most worthy of praise and majesty,  
and you are deserving of what the slave has said  
- and we are all Your slaves -  
that there is none who can withhold what You give,  
and none may give what You have withheld.  
And the might of the mighty person cannot benefit him against You.*  
Muslim

Invocations during Sujūd

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBḤĀNA RABBIYAL 'A'LĀ.

*Glory is to my Lord, the Most High.*  
at-Tirmidhi, Abū Dawūd, Ibn Mājah, an-Nasa'i and Aḥmad.

Invocations during Sujūd

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

SUBḤĀNAKA ALLĀHUMMA RABBANĀ WA BIḤAMDIKA  
ALLĀHUM-MAGHFIR LĪ.

*All praise is to Allāh, praise in abundance, good and blessed. It  
cannot be left, nor can it be done without, our Lord.*

al-Bukhārī

A guest's invocation for his host

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ

ALLĀHUMMA BĀRIK LAHUM FĪMĀ RAZAQ-TAHUM,  
WAGH-FIR LAHUM WAR-ḤAMHUM.

*O Allāh, bless them in what You have provided for them,  
and forgive them and have mercy on them.*

Muslim

Invocation for someone who gives you drink or offers it to you

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

ALLĀHUMMA 'AṬ'IM MAN 'AṬ'AMANĪ WAS-QI MAN SAQĀNĪ.

*O Allāh, feed the one who has fed me,  
and give drink to the one who has given me drink.*

Muslim

Invocations for breaking the fast

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

DHAHABAZ-ZAMA'U WABTALLATIL 'URŪQ,  
WA THABĀTAL 'AJRU 'IN SHĀ'AL-LĀH.

*The thirst is gone, the veins are moistened and the reward is confirmed, if Allāh wills.*

Abū Dāwūd

Invocations for breaking the fast

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ اَنْ  
تَغْفِرَ لِيْ

ALLĀHUMMA ‘INNĪ ‘AS’ALUKA BI RAḤMATIKAL-LATĪ  
WASĪ‘AT KULLA SHAY’. ‘AN TAGHFIRA LĪ.

*O Allāh, I ask You by Your mercy, which encompasses all things,  
that You forgive me.*

Ibn Majāh

What to do if someone offers food.

If you are invited (to eat) then reply to the invitation. If you are fasting (or cannot eat for a legitimate reason then decline by) invoking Allāh's blessings (on your host), and if you are not fasting then eat. Muslim

If angered when fasting.

اِنِّيْ صَائِمٌ اِنِّيْ صَائِمٌ  
‘INNĪ ṢĀ’IM, ‘INNĪ ṢĀ’IM.

*I am fasting. I am fasting.*

(One should avoid the argument)

al-Bukhārī and Muslim

Invocation for rising from Rukū`

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

SAMI‘ ALLĀHU LIMAN ḤAMIDAH.

*Allāh hears whoever praises Him.*

al-Bukhārī

Invocation for rising from Rukū`

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ

RABBANĀ WA LAKAL-ḤAMD,  
ḤAMDAN KATHĪRAN ṬAYYIBAM-MUBĀRAKAN FĪH.

*Our Lord, praise is Yours, abundant, good and blessed praise.*

al-Bukhārī

Invocation for rising from the Rukū`

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَمِلْءُ الْاَرْضِ  
وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ اَهْلُ الثَّنَاءِ وَالْمَجْدِ  
اَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ لَا مَانِعَ لِمَا  
اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ  
مِنْكَ الْجَدُّ

*(Forgive me) what I have concealed and what I have declared.  
You are the One Who sends forth and You are the One Who delays.  
There is none who has the right to be worshipped but You.*

al-Bukhārī

Invocation during Rukū`

سُبْحَانَ رَبِّيَ الْعَظِيمِ

SUBHĀNA RABBIYAL `AẒĪM.

*Glory to my Lord the Exalted (three times in Arabic)*

Abu Dawūd, Ibn Mājah, an-Nasa'i, at-Tirmidhī, and Ahmad.

Invocation during Rukū`

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

SUBHĀNAKAL-LĀHUMMA RABBANĀ WA BIḤAMDIKA  
ALLĀHUM-MAGHFIR LĪ.

*Glory is to You, O Allāh, our Lord, and praise is Yours.  
O Allāh, forgive me.*

al-Bukhārī, Muslim

Invocation during Rukū`

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

SUBBŪḤUN, QUDDŪSUN, RABBUL-MALĀ'IKATI WAR-RŪḤ.

*Glorious, Most Holy, Lord of the angels and the Spirit.*

Muslim, Abū Dāwūd.

Invocation to give the host of the meal ending a fast.

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَآكَلَ طَعَامَكُمْ الْآبَرَارُ  
وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

‘AFTARA `INDAKUMUṢ-ṢĀ'IMŪN, WA `AKALA  
ṬA'ĀMAKUMUL-'ABRĀR, WA ṢALLAT  
`ALAYKUMUL-MALĀ'IKAH.

*May the fasting open their fast with you, and the righteous be  
fed by you, and the angels recite their prayers upon you.*

Abū Dāwūd, Ibn Mājah and an-Nasa'i

What to say when entering the home

بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

BISMILLĀHI WALAJNĀ, WA BISMILLĀHI KHARAJNĀ, WA  
`ALAL-LĀHI RABBINĀ TAWAKKALNĀ

*In the Name of Allāh we enter, in the Name of Allāh we leave, and  
upon our Lord we depend [then say As-Salāmu 'Alaykum to those  
present].*

If one should mention the Name of Allāh when entering the home and  
when beginning to eat; and that the devil, hearing this, says: "There is  
no shelter for us here tonight and no food.

Abu Dawūd, Muslim

What to say when leaving the home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

BISMILLĀHI, TAWAKKALTU `ALAL-LĀHI, LĀ ḤAWLA WA LĀ  
QUWWATA `ILLĀ BILLĀH.

*In the Name of Allāh, I have placed my trust in Allāh, there is no  
might and no power except by Allāh.*

Abu Dawūd , at-Tirmidhi

What to say when leaving the home

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اُضِلَّ اَوْ اُضِلَّ اَوْ اُزِلَّ اَوْ  
اُزِلَّ اَوْ اُظْلِمَ اَوْ اُظْلِمَ اَوْ اُجْهَلَ اَوْ يُجْهَلَ عَلَيَّ

ALLĀHUMMA 'INNĪ 'A'ŪDHU BIKĀ 'AN 'AḌILLA, 'AW  
'UḌALLA, 'AW 'AZILLA, 'AW 'UZALLA, 'AW 'AḌLIMA, 'AW  
'UḌLAMA, 'AW 'AJHALA 'AW YUJHALA 'ALAYY.

*O Allāh, I seek refuge in You lest I misguide others , or I am  
misguided by others , lest I cause others to err or I am caused to err ,  
lest I abuse others or be abused, and lest I behave foolishly or meet  
with the foolishness of others.*

Abu Dawūd, Ibn Mājah, an-Nasa'i, at-Tirmidhi.

Invocation for riding in a vehicle or on an animal

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا  
إِلَى رَبِّنَا لَمُنْقَلِبُونَ  
اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ اَلْحَمْدُ لِلّٰهِ

LAKA MULKUS-SAMĀWĀTI WAL 'ARḌI WA MAN FĪ HINN,  
WA LAKAL-ḤAMD.  
'ANTA NŪRUS-SAMĀWĀTI WAL 'ARḌI WA MAN FĪ HINN,  
WA LAKAL-ḤAMD.  
'ANTA MALIKUS-SAMĀWĀTI WAL 'ARḌI  
WA LAKAL-ḤAMD.  
'ANTAL-ḤAQQ, WA WA'ḌUKAL-ḤAQQ,  
WA LIQĀ'UKA ḤAQQ, WA QAWLUKĀ ḤAQQ,  
WAL JANNATU ḤAQQ, WAN-NĀRU ḤAQQ,  
WAN-NABIYYŪNA ḤAQQ, WA MUḤAMMADUN ḤAQQ,  
WAS-SĀ'ATU ḤAQQ.  
ALLĀHUMMA LAKĀ 'ASLAMTU, WA BIKĀ 'ĀMANTU,  
WA 'ALAYKĀ TAWAK-KALTU, WA 'ILAYKĀ 'ANABTU,  
WA BIKĀ KHĀṢAMTU, WA 'ILAYKĀ ḤĀKAMTU.  
FAGHFIR LĪ MĀ QADDAMTU, WA MĀ 'AKH-KHARTU,  
WA MĀ 'ASRARTU, WA MĀ 'A'LANTU.  
'ANTAL MUQADDIM, WA 'ANTAL MU'AKH-KHIR,  
LĀ 'ILĀHA 'ILLĀ 'ANT.

*O Allāh, praise is to You. You are the sustainer of the heavens and  
the earth and all that they contain. Praise is to You.*

*Yours is dominion of the heavens and the earth  
and all they contain. Praise is to You.*

*You are the light of the heavens and the earth  
and all they contain. Praise is to You.*

*You are the King of the heavens and the earth  
And praise is to You.*

*You are the Truth. Your Promise is true. Your Word is true. Your  
audience is true. Paradise is true. Hell is true. The Prophets are true.  
Muḥammad is true. And the Hour (of Judgment) is true.*

*O Allāh, to You I have submitted, and upon You I depend.*

*I have believed in You and to You I turn in repentance.*

*For Your sake I dispute and by Your standard I judge.*

*Forgive me what I have sent before me and what I have left behind.*



Invocation for the beginning of the prayer

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْاَرْضِ وَمَنْ  
فِيْهِنَّ وَلَكَ الْحَمْدُ لَكَ مَلِكُ السَّمَاوَاتِ وَالْاَرْضِ  
وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمَاوَاتِ  
وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ  
السَّمَاوَاتِ وَالْاَرْضِ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ  
وَعَدُّكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ  
وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ  
اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ  
وَإِلَيْكَ اَنْبَتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ  
لِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ  
اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا اَنْتَ

ALLĀHUMMA LAKAL-ḤAMD.  
'ANTA QAYYIMUS-SAMĀWĀTI WAL 'ARḌI WA MAN FĪ HINN,  
WA LAKAL-ḤAMD.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ  
سُبْحَانَكَ اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاعْفِرْ لِيْ فَاِنَّهُ  
لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

SUBḤĀNAL-LADHĪ SAKH-KHARA LANĀ HĀDHĀ WA MĀ  
KUNNĀ LAHŪ MUQRINĪN.  
WA 'INNĀ 'ILĀ RABBINĀ LAMUNQALIBŪN.  
AL-ḤAMDU LILLĀH AL-ḤAMDU LILLĀH AL-ḤAMDU LILLĀH,  
ALLĀHU 'AKBAR, ALLĀHU 'AKBAR, ALLĀHU 'AKBAR,  
SUBḤĀNAKAL-LĀHUMMA 'INNĪ ḌALAMTU NAFSĪ FAGH-FIR  
LĪ, FA 'INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA 'ILLĀ 'ANT.

*Glory be to Him Who has provided this for us, as we could never  
have subdued it. Surely, unto our Lord we are returning.  
Praise be to Allāh. Praise be to Allāh. Praise be to Allāh.  
Allāh is the Great. Allāh is the Great. Allāh is the Great.  
Glory is to You. O Allāh, I have wronged my own soul.  
Forgive me, for surely none forgives sins but You.*

at-Tirmidhī and Abū Dāwūd

Invocation for travelling

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا  
الْبِرَّ وَالتَّقْوٰى وَمِنْ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا  
سَفَرَنَا هٰذَا وَاطْوِعْنَا بَعْدَهُ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِيْ

السَّفَرِ وَالْخَلِيفَةِ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
وَعَثَاءِ السَّفَرِ وَكَأَبَةِ الْمَنْظَرِ وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ  
وَالْأَهْلِ

ALLĀHUMMA ‘INNĀ NAS’ALUKA FĪ SAFARINĀ HĀDHAL-  
BIRRA WAT-TAQWĀ, WA MINAL ‘AMALI MĀ TARDĀ,  
ALLĀHUMMA HAWWIN ‘ALAYNĀ SAFARANĀ HĀDHĀ  
WAṬWI ‘ANNĀ BU’DAH, ALLĀHUMMA ‘ANTAṢ-ṢĤĪBU FIS-  
SAFAR, WAL KHALĪFATU FIL ‘AHL, ALLĀHUMMA ‘INNĪ  
‘A’ŪDHU BIKĀ MIN WA ‘ATHĀ’IS-SAFAR, WA KA’ĀBATIL-  
MANẒAR, WA SŪ’IL MUNQALABI FIL MĀLI WAL ‘AHL.

O Allāh, we ask You on this journey of ours for goodness and piety,  
and for works that are pleasing to You. O Allāh, lighten this journey  
for us and make its distance short for us. O Allāh, You are our  
Companion on the road and the One in Whose care we leave our  
family. O Allāh, I seek refuge in You from this journey's hardships,  
and from the wicked sights in store and from finding our family  
and property in misfortune upon returning.

Muslim

When returning from a journey say the above du‘ā’ and add:

آئِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

‘Ā’IBŪNA, TĀ’IBŪNA, ‘ĀBIDŪNA, LI RABBINĀ ḤĀMIDŪN.

We return repentant, worshipping, and praising our Lord.

Muslim

Glory is to You O Allāh, and praise. Blessed is Your Name and  
Exalted is Your Majesty. There is none worthy of worship but You.  
at-Tirmidhi, Abū Dāwūd, Ibn Mājah, an-Nasa’i

Invocation for the beginning of the prayer

اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا  
وَالْحَمْدُ لِلَّهِ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا  
وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمَزِهِ

ALLĀHU ‘AKBAR KABĪRĀ, ALLĀHU ‘AKBAR KABĪRĀ,  
ALLĀHU ‘AKBAR KABĪRĀ,  
WAL-ḤAMDU LIL-LĀHI KATHĪRĀ, WAL-ḤAMDU LIL-LĀHI  
KATHĪRĀ, WAL-ḤAMDU LIL-LĀHI KATHĪRĀ,  
WA SUBḤĀNAL-LĀHI BUKRATAW-WA ‘AṢĪLĀ.  
‘A’ŪDHU BIL-LĀHI MINASH-SHAYṬĀN,  
MIN NAFAKHIHĪ, WA NAFATHIHĪ, WA HAMAZIHĪ.

Allāh is the Greatest, Most Great. Allāh is the Greatest, Most Great.

Allāh is the Greatest, Most Great.

Praise is to Allāh, abundantly. Praise is to Allāh, abundantly.

Praise is to Allāh, abundantly.

Glory is to Allāh, at the break of day and at its end.

I seek refuge in Allāh from Satan.

From his breath and from his voice and from his whisper.

Abū Dāwūd, Ibn Mājah, Aḥmad

Invocation for the beginning of the prayer

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ  
الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى  
الثَّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ  
بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ

ALLĀHUMMA BĀ'ID BAYNĪ WA BAYNA KHATĀYĀYA KAMĀ  
BĀ'ADTA BAYNAL-MASHRIQI WAL-MAGHRIB, ALLĀHUMMA  
NAQQINI MINAL-KHATĀYĀYA KAMĀ YUNAQQATH-  
THAWBUL-'ABYADU MINAD-DANAS, ALLĀHUM-MAGHSIL  
KHATĀYĀYA, BIL-MĀ'I WATH-THALJI WAL-BARAD.

*O Allāh, separate me from my sins as You have separated the East from the West. O Allāh, cleanse me of my transgressions as the white garment is cleansed of stains. O Allāh, wash away my sins with water, snow and frost.*

al-Bukhārī, Muslim

Invocation for the beginning of the prayer

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى  
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

SUBHĀNAKA ALLĀHUMMA WA BIḤAMDĪKA, WA TABĀRAKAS-  
MUKA, WA TA'ĀLĀ JADDUKA, WA LĀ 'ILĀHA GHAYRUKA.

Invocation for entering a town or city

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ  
الْأَرْضَيْنِ السَّبْعِ وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ وَمَا  
أَضَلَلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنِ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ  
الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَنَعُوذُ بِكَ مِنْ  
شَرِّهَا وَمِنْ شَرِّ أَهْلِهَا وَمِنْ شَرِّ مَا فِيهَا

ALLĀHUMMA  
RABBAS-SAMĀWĀTIS-SAB'I WA MĀ 'AẒLALNA,  
WA RABBAL 'ARDĪNAS-SAB'I WA MĀ 'AQLALNA,  
WA RABBASH-SHAYĀṬĪNI WA MĀ 'ADLALNA,  
WA RABBAR-RİYĀḤI WA MĀ DHARAYNA.  
FA 'INNĀ NAS'ALUKA KHAYRA HĀDHIHIL-QARYATI WA  
KHAYRA 'AHLIHĀ, WA KHAYRA MĀ FĪHĀ,  
WA NA'ŪDHU BIK MIN SHARRIHĀ, WA SHARRI 'AHLIHĀ,  
WA SHARI MĀ FĪHĀ.

*O Allāh, Lord of the seven heavens and all they overshadow,  
Lord of the seven worlds and all they uphold,  
Lord of the devils and all they lead astray,  
Lord of the winds and all they scatter.*

*Indeed we ask You for the good of this town and the good of its people, and for the good it contains.  
And we seek refuge in You from its evil, from the evil of its people and from the evil it contains.*

al-Hakim

Invocation for entering a market

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH,  
LAHUL MULKU WA LAHUL ḤAMD, YUḤYĪ WA YUMĪT,  
WA HUWA ḤAYYUN LĀ YAMŪT, BI YADIHIL KHAYR,  
WA HUWA ‘ALĀ KULLI SHAY’IN QADĪR.

None has the right to be worshipped but Allāh alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is living and does not die. In His Hand is all good, and He is Able to do all things.

at-Tirmidhi and al-Ḥākim

Invocation for when your vehicle or mount begins to fail

بِسْمِ اللَّهِ  
BISMIL-LĀH.

With the Name of Allāh.

Abū Dāwūd

The traveller's invocation for the one he leaves behind

أَسْتَودِعُكَ اللَّهُ الَّذِي لَا تُضِيعُ وَدَائِعُهُ

What to say upon hearing the ‘Adhān

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اَنْتَ  
مُحَمَّدٌ الْوَسِيْلَةُ وَالْفَضِيْلَةُ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي  
وَعَدْتَهُ ط

ALLĀHUMMA RABBA ḤĀDHIHID-DA’ WATIT-TĀMMATI  
WAṢ-ṢALĀTIL QĀ’IMATI ĀTI MUḤAMMADA-NIL  
WASĪLATA WAL FAḌĪLATA WAB’ATH-HŪ MAQĀMAM  
MAḤMŪDA-NIL-LADHĪ WA’ADTAH.

O Allāh , Lord of this perfect call and established prayer. Grant Muḥammad the intercession and favour, and raise him to the honoured station You have promised him,

al-Bukhārī

One can make the addition

إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

INNAKA LĀ TUKHLIFUL MĪ’ĀD

Verily You do not neglect promises.

al-Bayhaqī

What to say upon hearing the ‘Adhān

Between the call to prayer and the ‘Iqāmah, one should supplicate Allāh to oneself. Invocations during this time are not rejected.

at-Tirmidhi, Abū Dāwūd, Aḥmad

Here you should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LĀ ḤAWLA WA LĀ QUWWATA 'ILLĀ BILLĀH

*There is no might and no power except by Allāh.*

al-Bukhārī, Muslim

What to say upon hearing the 'Adhān

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

'ASH-HADU 'AL-LĀ 'ILĀHA 'ILLĀL-LĀHU WAḤDAHŪ LĀ  
SHARIKA LAHŪ WA 'ANNA MUḤAMMADAN 'ABDUHŪ WA  
RASŪLUH, RAḌITU BILLĀHI RABBAN, WA BI-MUḤAMMADIN  
RASULAN WA BIL-ISLĀMI DINAN.

*I bear witness that none has the right to be worshipped but Allāh alone, Who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allāh as my Lord, with Muḥammad as my Messenger and with Islam as my religion.*

To be recited in Arabic after the Mu'adh-dhin calls out the verses with **ASH-HADU**.

M u s l i m

'ASTAW-DĠ'UKAL-LĀHAL-LADHĪ LĀ TUḌĠ'U WADĀ'TUH.

*I leave you in the care of Allāh in Whose care nothing is lost.*

Aḥmad and Ibn Majāh

Invocation to give the traveller

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

'ASTAWDĠ'UL-LĀHA DĪNAK, WA 'AMĀNATAK, WA  
KHAWĀTĪMA 'AMALIK.

*I leave your religion in the care of Allāh, as well as your safety, and the last of your deeds.*

Aḥmad and at-Tirmidhī

The resident's invocations for the traveller

زَوَّدَكَ اللَّهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ

وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ

ZAWWADAKAL-LĀHUT-TAQWĀ, WA GHAFARA DHAMBAK,  
WA YASSARA LAKAL KHAYRA ḤAYTHU MĀ KUNT.

*May Allāh give you piety as your provision, forgive your sins, and make goodness easy for you wherever you are.*

at-Tirmidhī

Glorifying and magnifying Allāh on the journey

اللَّهُ أَكْبَرُ

ALLĀHU ‘AKBAR

*Allāh is the Great*

سُبْحَانَ اللَّهِ

SUBHĀNAL-LĀH

*Glory is to Allāh.*

al-Bukhārī

The traveller's invocation at dawn

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا  
صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ

SAMI‘A SĀMI‘UN BI ḤAMDIL-LĀHI WA ḤUSNI BALĀ‘IHĪ  
‘ALAYNĀ. RABBANĀ ŠĀHIBNĀ, WA ‘AFḌIL ‘ALAYNĀ  
‘Ā‘IDHAM-BIL-LĀHI MINAN-NĀR.

*He Who listens has heard that we praise Allāh for the good things He  
gives us. Our Lord, be with us and bestow Your favour upon us. I  
seek the protection of Allāh from the Fire.*

Muslim

Invocation for stopping along the way of a journey

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

‘A‘ŪDHU BI KALIMĀTIL-LĀHIT-TĀMMĀTI MIN SHARRI MĀ  
KHALAQ.

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Invocation for entering the mosque

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ  
مِنَ الشَّيْطَانِ الرَّجِيمِ

‘A‘ŪDHU BILLĀHIL ‘AẒĪM, WA BI-WAJHI-HIL-KARĪM,  
WA SULṬĀNIHIL-QADĪM, MINASH-SHAYṬĀNIR-RAJĪM.

*I seek refuge in Almighty Allāh, by His Noble Countenance,  
by His primordial power, from Satan the outcast.*

Abū Dāwūd

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ  
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

BISMIL-LĀH, WAṢ-ṢALĀTU WAS-SALĀMU ‘ALĀ  
RASŪLIL-LĀH.  
ALLĀHUM-MAFTAḤ LĪ ‘ABWĀBA RAḤMATIK.

*In the Name of Allāh. And blessings and peace be upon the  
Messenger of Allāh.*

*O Allāh, open before me the doors of Your mercy.*

Abū Dāwūd

What to say upon hearing the ‘Adhān

Repeat what the Mu‘adh-dhin says, except for when he says:  
ḤAYYA ‘ALAS-ṢALĀH (*Hasten to the prayer*)  
and ḤAYYA ‘ALAL-FALĀḤ (*Hasten to success*).

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## Ad`iyah relating to Prayers

Invocation for going to the mosque

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُورًا وَفِيْ بَصَرِيْ نُورًا وَفِيْ  
سَمْعِيْ نُورًا وَعَنْ يَمِيْنِيْ نُورًا وَعَنْ يَسَارِيْ نُورًا  
وَفَوْقِيْ نُورًا وَتَحْتِيْ نُورًا وَاَمَامِيْ نُورًا وَخَلْفِيْ نُورًا  
وَاجْعَلْ لِّيْ نُورًا وَعَظْمٌ لِّيْ نُورًا

ALLĀHUM-MAJ`AL FI QALBĪ NURĀ,  
WA FĪ BAṢARĪ NURĀ, WA FĪ SAM`Ī NURĀ,  
WA `AN YAMĪNĪ NURĀ, WA YASĀRĪ NURĀ,  
WA FAWQĪ NURĀ, WA TAHTĪ NURĀ,  
WA `AMĀMĪ NURĀ, WA KHALFĪ NURĀ,  
WAJ`AL-LĪ NURĀ, WA `AẒ-ZĪM LĪ NURĀ,

O Allāh, place light in my heart,  
and place light in my sight, and light in my hearing,  
and light to my right and light to my left,  
and above me light, and below me light,  
and before me light and behind me light.  
Make for me light and magnify for me light.

al-Bukhārī, Muslim

*I seek refuge in the Perfect Words of Allāh from the evil of what He  
has created.*

Muslim

What to say upon returning from a journey

صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ  
ŞADAQAL-LĀHU WA`DAH, WA NAṢARA `ABDAH, WA  
HAZAMAL `AḤZĀBA WAḤDAH.

*Allāh fulfilled His Promise, aided His slave, and He alone defeated  
the hordes.*

al-Bukhārī and Muslim

Invocation for someone you have spoken ill to

اَللّٰهُمَّ فَاَيُّمَا مُؤْمِنٍ سَبَّيْتُهُ فَاجْعَلْ ذٰلِكَ لَهُ قُرْبَةً  
اِلَيْكَ يَوْمَ الْقِيَامَةِ

ALLĀHUMMA FA `AYYUMĀ MU`MININ SABABTUHŪ FAJ`AL  
DHĀLIKA LAHŪ QURBATAN `ILAYKA YAWMAL-QIYĀMAH.

*O Allāh, whomever of the believers I have spoken ill of, make that a  
means of closeness to You on the Day of Resurrection.*

al-Bukhārī and Similar words in Muslim

What a Muslim should say when he is praised

اَللّٰهُمَّ لَا تُؤَاخِذْنِيْ بِمَا يَقُوْلُوْنَ وَاغْفِرْ لِيْ مَا لَا يَعْلَمُوْنَ

ALLĀHUMMA LĀ TU'ĀKHIDHNĪ BIMĀ YAQŪLŪN,  
WAGHFIR LĪ MĀ LĀ YA'LAMŪN.

*O Allāh, do not reckon me for what they say,  
and forgive me for what they know not of.*

al-Bukhārī in al-'Ādāb al-Mufrad

What one says if afraid to sleep or lonely or depressed

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَمِنْ شَرِّ  
عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

A'ŪDHU BI KALIMĀTIL-LĀHIT-TĀMMĀTI MIN GHADĀBIHĪ  
WA 'IQĀBIH, WA MIN SHARRI 'IBĀDIH, WA MIN  
HAMAZĀTISH-SHAYĀṬĪNĪ WA 'AY-YAḤḌURŪN.

*I seek refuge in the Perfect Words of Allāh from His anger and His  
punishment, from the evil of His slaves and from the taunts of devils  
and from their presence.*

Abū Dāwūd

What to do if you have a bad dream or nightmare

**Make an action of spitting thrice to your left.** Muslim  
**Seek refuge thrice in Allāh from the Devil and from the evil of  
what you have seen.** Muslim

**Do not speak about it to anyone.** Muslim

**Turn over on your other side.** Muslim

**Get up and pray if you desire to do so.** Muslim

SŪRAH AN-NĀS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
إِلَهِ النَّاسِ  
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ  
مِنَ الْجِنَّةِ وَالنَّاسِ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM  
QUL A'ŪDHU BIRABBIN-NĀS.  
MALIKIN-NĀS. ILĀHIN-NĀS.  
MIN SHARRIL WASWĀSIL KHANNĀS.  
AL LADHĪ YUWAS-WISU FĪ ŠUDŪRIN NĀS.  
MINAL JINNATI WANNĀS.

*In the Name of Allāh, the Most Gracious, the Most Merciful.  
Say (O Muḥammad ﷺ) "I seek refuge in the Lord of mankind,  
The Sovereign of mankind, The God of mankind,  
From the evils of the whisperers that (whisper then) withdraw,  
Those who whisper into the bosoms of mankind,  
Be they from Jinns or mankind.*

an-Nās

ʿAbdullāh ibn Khubayb ؓ narrates, 'one very dark and rainy night, we  
came out in search of Rasūlullāh ﷺ. When we finally found him he said  
to me: "Read!" We asked: "What must we read?" He replied: "Recite  
**Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah an-Nās**, three times (each)  
in the morning and evening. It will suffice for you for all things.

at-Tirmidhī, Abū Dāwūd, an-Nasa'ī



In the Name of Allāh, the Most Gracious, the Most Merciful.

Say (O Muḥammad ﷺ)! "He is Allāh, the One.

Allāh, the Independent of all (yet all depend on him).

Neither does He beget nor is He begotten.

And there are none who can be equal to Him."

al-Ikhlāṣ

# SŪRAH AL-FALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثِ

فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM.

QUL A'ŪDHU BIRABBIL FALAQ.

MIN SHARRI MĀ KHALAQ.

WA MIN SHARRI GHĀSIQIN IDHĀ WAQAB.

WA MIN SHARRIN-NAFFĀTHĀTI FIL 'UQAD.

WA MIN SHARRI ḤĀSIDIN IDHĀ ḤASAD.

In the Name of Allāh, the Most Gracious, the Most Merciful.

Say (O Muḥammad ﷺ)! "I seek refuge in the Lord of the daybreak,

From the evil of whatever He has created.

And from the evil of darkness as it spreads over.

And from the witch-craft of those that blow on knots.

And from the evils of the jealous in their jealousy."

al-Falaq

Invocations in times of worry and grief

اَللّٰهُمَّ اِنِّي عَبْدُكَ وَاَبْنُ عَبْدِكَ وَاَبْنُ اَمَتِكَ نَاصِيَتِي  
بِيَدَيْكَ مَاضٍ فِيَّ حُكْمُكَ عَدَلٌ فِيَّ قَضَاؤُكَ اَسْأَلُكَ  
بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ اَوْ اَنْزَلْتَهُ فِي كِتَابِكَ  
اَوْ عَلَّمْتَهُ اَحَدًا مِّنْ خَلْقِكَ اَوْ اسْتَاثَرْتَ بِهِ فِي  
عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْآنَ رِيْعَ قَلْبِي  
وَنُوْرَ صَدْرِي وَجَلَاءَ حُزْنِي وَذِهَابَ هَمِّي

ALLĀHUMMA 'INNĪ 'ABDUK, WAB-NU 'ABDIK,

WAB-NU 'AMATIK, NĀSIYATĪ BI YADIK,

MĀDIN FIYYA ḤUKMUK, 'ADLUN FIYYA QADĀ'UK,

'AS'ALUKĀ BI KULLIS-MIN HUWA LAKĀ

SAMMAYTA BIHĪ NAFAK, 'AW 'ANZALTĀHŪ FĪ KITĀBIK,

'AW 'ALLAMTAHŪ 'AḤADAM-MIN KHALQIK,

'AWIS-TA 'THARTA BIHĪ FĪ 'ILMIL-GHAYBI 'INDAK,

'AN TAJ'ALAL-QUR'ĀNA RABĪ 'A QALBĪ, WA NŪRA ṢADRI,

WA JILĀ' 'A ḤUZNĪ, WA DHIHĀBA HAMMĪ.

O Allāh, I am Your slave and the son of Your slave  
and the son of your bondswoman. My forelocks are in Your Hand.

Your Order upon me is passed and Your Decree over me is just.

I ask You by every Name that You have named Yourself with,  
or revealed in Your Book, or taught any one of Your creation or kept  
unto Yourself in the knowledge of the unseen that is with You,  
to make the Qur'ān the spring of my heart, and the light of my chest,

the reliever of my grief and the expeller of my distress.

Aḥmad

Invocations in times of worry and grief

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ  
وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

ALLĀHUMMA ‘INNĪ ‘A‘ŪDHU BIK MINAL-HAMMI WAL  
ḤUZNI, WAL ‘AJZI WAL KASALI WAL BUKHLI WAL JUBNI  
WA ḌALA‘ID-DAYNI WA GHALABATIR-RIJĀL.

O Allāh, I seek refuge in you from grief and sadness, from  
weakness and from laziness, from miserliness and from cowardice,  
from being overcome by debt and overpowered by men.

al-Bukhārī

Invocations for anguish

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ  
وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

LĀ ‘ILĀHA ‘ILLAL-LĀHUL ‘AẒĪMUL ḤALĪM,

O Allāh, by You we enter morning and by You we enter evening,  
by You we live and by You we die,  
and to You is the End (of all).

When you say this in the evening you should say:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ  
نَمُوتُ وَإِلَيْكَ النُّشُورُ

ALLĀHUMMA BIK ‘AMSAYNĀ, WA BIK ‘AŞBAḤNĀ,  
WA BIK NAḤYĀ, WA BIK NAMŪT,  
WA ‘ILAYKAN-NUSHŪR.

O Allāh, by You we enter evening and by You we enter morning,  
by You we live and by You we die,  
and to You is Resurrection.

at-Tirmidhī

#### SŪRAH AL-IKHLĀŞ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝  
لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM.  
QUL HUWAL-LĀHU AḤAD. ALLĀHUŞ ŞAMAD.  
LAM YALID WA LAM YŪLAD.  
WA LAM YA KUL-LAHŪ KUFUWAN AḤAD.

We enter the evening and Dominion enters the evening as Allāh's.  
 Praise is to Allāh. There is no god but Allāh alone,  
 Who has no partner. Allāh's is Dominion,  
 and His is all praise and He is Able to do all things.  
 My Lord, I ask You for the good of this night  
 and of what comes thereafter,  
 and I seek refuge in You from the evil of this night,  
 and of what comes thereafter.  
 My Lord, I seek refuge in You from laziness and the evils of old age.  
 My Lord, I seek refuge in You from the punishment of Hell-fire,  
 and from the punishment of the grave.

Muslim

When one wishes to recite this in the morning they will replace the  
 first two words with these:

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ...  
 AŞBAḤNĀ WA AŞBAḤAL MULKU...

We enter the morning and Dominion enters the morning as Allāh's...  
 Muslim

Words of remembrance for morning and evening  
 اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ  
 نَمُوتُ وَإِلَيْكَ الْمَصِيرُ

ALLĀHUMMA BIKĀ 'AŞBAḤNĀ, WA BIKĀ 'AMSAYNĀ,  
 WA BIKĀ NAḤYĀ, WA BIKĀ NAMŪT,  
 WA 'ILAYKAL-MAŞĪR.

LĀ 'ILĀHA 'ILLĀL-LĀHU RABBUL 'ARSHIL 'AẒĪM,  
 LĀ 'ILĀHA 'ILLĀL-LĀHU RABBUS-SAMĀWĀTI  
 WA RABBUL 'ARḌI WA RABBUL 'ARSHIL KARĪM.

There is no god but Allāh, the Mighty, the Forbearing.  
 There is no god but Allāh, Lord of the Magnificent Throne.  
 There is no god but Allāh, Lord of the heavens  
 and Lord of the earth, and Lord of the Noble Throne.

al-Bukhārī and Muslim

Invocations for anguish

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ  
 وَأَصْلَحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

ALLĀHUMMA RAḤMATĀKA 'ARJŪ FALĀ TAKILNĪ 'ILĀ NAFSĪ  
 ṬARFATA 'AYN, WA 'AŞLIḤ LĪ SHA'NĪ KULLAH, LĀ 'ILĀHA  
 'ILLĀ 'ANT.

O Allāh , I hope for Your mercy. Do not leave me to myself even for  
 the blinking of an eye. Correct all my affairs for me. There is none  
 worthy of worship but You.

Abū Dawūd and Aḥmad

Invocations for anguish

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

LĀ 'ILĀHA 'ILLĀ 'ANTA SUBḤĀNAKA 'INNĪ KUNTU MINAZ-  
 ZĀLIMĪN.

There is none worthy of worship but You, glory is to You. Surely, I

was among the wrongdoers.

at-Tirmidhi and al-Hakim

Invocations for anguish

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

ALLĀH. ALLĀHU RABBĪ LĀ ‘USHRIKU BIHĪ SHAY’Ā.

Allāh, Allāh is my Lord. I do not associate anything with Him.

Abū Dāwūd and Ibn Mājah

What to say if something happens to please or displease you

When something happened that pleased him, the Prophet ﷺ used to say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

AL-ḤAMDU LILLĀHIL-LADHĪ BI NI‘MATIHĪ TATIMMUṢ-  
ṢĀLIḤĀT.

Praise be to Allāh, by Who’s blessings all good things are perfected.

And if something happened that displeased him, he used to say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

AL-ḤAMDU LILLĀHI ‘ALĀ KULLI ḤĀL.

Praise is to Allāh in all circumstances.

al-Hakim

## Ad`iyah for the day

Words of remembrance for morning and evening

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا

رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ

رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

AMSAYNĀ WA ‘AMSAL-MULKU LILLĀH,

WAL ḤAMDU LILLĀH,

LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAHU,  
LAHUL-MULKU WA LAHUL-ḤAMDU WA HUWA ‘ALĀ KULLI

SHAY’IN QADĪR.

RABBI ‘AS’ALUKA KHAYRA MĀ FĪ HĀDHĀL-LAYLATI

WA KHAYRA MĀ BA’DAH,

WA ‘A’ŪDHU BIKĀ MIN SHARRI MĀ FĪ HĀDHĀL-LAYLATI

WA SHARRI MĀ BA’DAH,

RABBI ‘A’ŪDHU BIKĀ MINAL-KASALI WA SŪ’IL-KIBAR,

RABBI ‘A’ŪDHU BIKĀ MIN ‘ADHĀBIN FIN-NĀR,

WA ‘ADHĀBIN FIL-QABR.

وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

‘A’ŪDHU BI KALIMĀTIL-LĀHIT-TĀMMĀTIL-LATĪ LĀ  
YUJĀWIZUHUNNA BARRUW-WA LĀ FĀJIRUM-MIN  
SHARRI MĀ KHALAQ, WA DHARA’A WA BARA’A  
WA MIN SHARRI MĀ YANZILU MINAS-SAMĀ’I,  
WA MIN SHARRI MĀ YA’RUJU FĪHĀ,  
WA MIN SHARRI MĀ DHARA’A FIL ‘ARḌ,  
WA MIN SHARRI MĀ YAKHRUJU MINHĀ,  
WA MIN SHARRI FITANIL-LAYLI WAN-NAHĀR,  
WA MIN SHARRI KULLI ṬĀRIQIN  
‘ILLĀ ṬĀRIQAY-YATRUQU BI KHAYRIN YĀ RAḤMĀN.

*I seek refuge in the Perfect Words of Allāh,  
which neither the upright nor the corrupt may overcome,  
from the evil of what He created, of what He made,  
and of what He scattered, from the evil of what descends  
from the heavens, and of what rises up to them,  
from the evil of what He scattered in the earth  
and of what emerges from it,  
from the evil trials of night and day,  
and from the evil of every night visitor,  
except that night visitor who comes with good. O Merciful One.*

Aḥmad

Invocations for when you meet an adversary or a powerful ruler.

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

ALLĀHUMMA ‘INNĀ NAJ’ALUKA FĪ NUḤŪRIHIM WA  
NA’ŪDHU BIKĀ MIN SHURŪRIHIM.

*O Allāh, we ask You to restrain them by their necks and we seek  
refuge in You from their evil.*

Abū Dawūd and al-Ḥakim

Invocations for when you meet an adversary or a powerful ruler

اللَّهُمَّ أَنْتَ عَضْدِي وَنَصِيرِي  
بِكَ أَحْوَلُ وَبِكَ أَصْوَلُ وَبِكَ أَقَاتِلُ

ALLĀHUMMA ‘ANTA ‘AḌUDĪ, WA NAṢĪRĪ,  
BIKĀ ‘AḤŪLU WA BIKĀ ‘AṢŪLU, WA BIKĀ ‘UQĀTIL.

*O Allāh, You are my strength and my support. For Your sake  
I go forth and for Your sake I advance and for Your sake I fight.*

Abū Dawūd and at-Tirmidhi

Invocations for when you meet an adversary or a powerful ruler.

حَسْبُنَا اللَّهُ وَنِعَمَ الْوَكِيلُ

ḤASBUNAL-LĀHU WA NI‘MAL-WAKĪL.

*Allāh is sufficient for us and the best of those on whom to depend.*

al-Bukhārī

Invocations against the oppression of rulers

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ  
 كُنْ لِي جَارًا مِّنْ — وَأَحْزَابِهِ مِّنْ خَلَائِقِكَ  
 أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِّنْهُمْ أَوْ يُطْغَى  
 عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ إِلَّا أَنْتَ

ALLĀHUMMA RABBAS-SAMĀWĀTIS-SAB'Ī, WA RABBAL-  
 'ARSHIL-'AZĪM, KUN LĪ JĀRAM-MIN (here you mention the  
 person's name), WA 'AḤZĀBIHĪ MIN KHALĀ'IQIKA, 'AY-  
 YAFRUṬA 'ALAYYA 'AḤADUM-MINHUM 'AW YAṬGHĀ 'AZZA  
 JĀRUK, WA JALLA THANĀ'UK, WA LĀ 'ILĀHA 'ILLĀ 'ANT.

O Allāh, Lord of the seven heavens, Lord of the Magnificent Throne,  
 be for me a support against (the person's name) and his helpers from  
 among your creatures, lest any of them abuse me or do me wrong.  
 Mighty is Your patronage and glorious are Your praises. There is none  
 worthy of worship but You.

al-Bukhārī in Adab al-Mufrid

Invocations against the oppression of rulers

اللَّهُ أَكْبَرُ اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا  
 اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ أَعُوذُ بِاللَّهِ الَّذِي  
 لَا إِلَهَ إِلَّا هُوَ الْمُمْسِكُ السَّمَاوَاتِ السَّبْعِ

What to say when you feel frightened

لَا إِلَهَ إِلَّا اللَّهُ  
 LĀ 'ILĀHA 'ILLĀL-LĀH!

There is none worthy of worship but Allāh!

al-Bukhārī and Muslim

What to say when slaughtering or sacrificing an animal.

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ  
 BISMIL-LĀHI WALLĀHU 'AKBAR

With the Name of Allāh, Allāh is the Most Great!

Muslim

What to say to foil the devil's plots

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ  
 بَرٌّ وَلَا فَاجِرٌ مِّنْ شَرِّ مَا خَلَقَ وَذَرَأً وَبَرًّا  
 وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَخْرُجُ فِيهَا  
 وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا  
 وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ

O Allāh there is no portent (omen/sign) other than Your portent,  
and no goodness other than Your goodness,  
and none worthy of worship other than You.

Aḥmad

What to say when surprised or startled

اَللّٰهُ اَكْبَرُ

ALLĀHU 'AKBAR

Allāh is the Most Great

al-Bukhārī

What to say when you feel a pain in your body

بِسْمِ اللّٰهِ

BISMIL-LĀH.

In the name of Allāh.

Place a hand on the affected area saying the above thrice. Then say:

أَعُوْذُ بِاللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

‘A’ŪDHU BIL-LĀHI WA QUDRATIHI MIN SHARRI MĀ ‘AJIDU  
WA ‘UḤĀDHIR.

I seek refuge in Allāh and in His Power from the evil of what I find  
and of what I guard against.

Muslim

أَنْ يَقَعَنَّ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ عَبْدِكَ  
وَجُنُودِهِ وَاتِّبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ  
اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ  
جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ وَلَا إِلَهَ غَيْرُكَ

ALLĀHU 'AKBAR, ALLĀHU 'A'AZZU MIN KHALQIHĪ JAMĪ'Ā,  
ALLĀHU 'A'AZZU MIMMĀ 'AKHĀFU WA 'AḤDHIRU,  
'A'ŪDHU BIL-LĀHIL-LADHĪ LĀ 'ILĀHA 'ILLĀ HŪ,  
AL-MUMSIKUS-SAMĀWĀTIS-SAB'Ī  
'AY-YAQA'NA 'ALAL ARḌI 'ILLĀ BI 'IDHNIH,  
MIN SHARRI 'ABDIKA (name of the person),  
WA JUNŪDIHĪ WA 'ATBĀ'IHĪ WA 'ASHYĀ'IHĪ  
MINAL JINNI WAL INS,  
ALLĀHUMMA KUN LĪ JĀRAM-MIN SHARRIHIM,  
JALLA THANĀ'UK, WA 'AZZA JĀRUK,  
WA TABĀRAKAS-MUK, WA LĀ 'ILĀHA GHAYRUK.

Allāh is the Most Great, Mightier than all His creation.

He is Mightier than what I fear and dread.

I seek refuge in Allāh Who there is none worthy of worship beside,

the One Who holds the seven (many) heavens

from falling upon the earth except by His command,

(I seek refuge) from the evil of Your slave (name of the person),

his helpers, his followers, and his supporters

from among the jinn and among mankind.

O Allāh, be my support against their evil.

Glorious are Your praises and mighty is Your patronage.

Blessed is Your Name, there is no God but You.

Recite thrice

al-Bukhārī in Adab al-Mufrid

Invocation against an enemy

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اِهْزِمِ الْاَحْزَابَ  
اَللّٰهُمَّ اِهْزِمْمَهُمْ وَزَلْزَلَهُمْ

ALLĀHUMMA MUNZILAL KITĀBI, SARĪ AL ḤISĀB, IHZIMIL  
‘AḤZĀB, ALLĀHUM-MAH-ZIMHUM WA ZALZILHUM.

*O Allāh, Revealer of the Book, Swift to account, defeat the hoards (of disbelievers). O Allāh, defeat them and shake them.*

Muslim

What to say if you fear people may harm you

اَللّٰهُمَّ اكْفِنِيْهِمْ بِمَا شِئْتَ

ALLĀHUMMAK-FINĪHIM BIMĀ SHI'T.

*O Allāh, suffice me against them however You wish.*

Muslim

Invocations for if you are stricken by in your faith

Say: "I seek refuge in Allāh."

Then you should desist from doing what you are in doubt about.

al-Bukhārī and Muslim

Invocations for if you are stricken by in your faith

اٰمَنْتُ بِاللّٰهِ وَرُسُلِهِ

ĀMANTU BIL-LĀHI WA RUSULIH.

Invocation for fear of Shirk

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اُشْرِكَ بِكَ وَاَنَا اَعْلَمُ  
وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ

ALLĀHUMMA ‘INNĪ ‘A’ŪDHU BIKA ‘AN ‘USHRIKA BIKA WA  
‘ANA ‘A’LAM, WA ‘ASTAGH-FIRUKA LIMĀ LĀ ‘A’LAM.

*O Allāh, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.*

Aḥmad

Invocation for someone who tells you: "May Allāh bless you."

وَفِيْكَ بَارَكَ اللّٰهُ

WA FĪKA BĀRAKAL-LĀH.

*And may Allāh bless you.*

Ibn as-Sunnī

Invocation against a bad/evil omen

اَللّٰهُمَّ لَا طَيْرَ اِلَّا طَيْرُكَ وَلَا خَيْرَ اِلَّا خَيْرُكَ  
وَلَا اِلٰهَ غَيْرُكَ

ALLĀHUMMA LĀ ṬAYRA ‘ILLĀ ṬAYRUK, WA LĀ KHAYRA  
‘ILLĀ KHAYRUK, WA LĀ ‘ILĀHA GHAYRUK.



In reply to someone's saying "I love you for the sake of Allāh"

أَحَبُّكَ الَّذِي أَحْبَبْتَنِي لَهُ

‘AḤABBAKAL-LADHĪ ‘AḤBABTANĪ LAH.

May He for Whose sake you love me, love you.

Abū Dāwūd

Invocation for someone who offers you a share of his wealth

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

BĀRAKAL-LĀHU LAKA FĪ ‘AHLIKA WA MĀLIK.

May Allāh bless you in your family and your property.

al-Bukhārī

Invocation upon receipt of a loan

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ  
الْحَمْدُ وَالْأَدَاءُ

BĀRAKAL-LĀHU LAKA FĪ ‘AHLIKA WA MĀLIK,  
‘INNAMĀ JAZĀ’US-SALAFIL ḤAMDU WAL ADĀ’.

May Allāh bless you in your family and your wealth , surely the  
reward for a loan is praise and returning (of what was borrowed).

an-Nasa’ī and Ibn Mājah

I believe in Allāh and His Messengers.

Muslim

Invocations for if you are stricken by in your faith.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

HUWAL AWWALU WAL ĀKHIRU WAZ-ZĀHIRU WAL BĀṬIN,  
WA HUWA BI KULLI SHAY’IN ‘ALĪM.

He is the First and the Last, the Most High and the Most Near. And  
He is the Knower of all things. al-Ḥadīd 57:3

Abū Dāwūd

Invocations for the settling of a debt

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ  
وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

ALLĀHUMMAK-FINĪ BI ḤALĀLIKA ‘AN ḤARĀMIKA WA  
‘AGHNINĪ BI FAḌLIKA ‘AMMAN SIWĀK.

O Allāh, suffice me with what You have allowed over  
what You have forbidden, and through Your favours,  
make me independent of all besides You.

at-Tirmidhī

Invocations for the setting of a debt

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ  
وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

ALLĀHUMMA ‘INNĪ ‘A‘ŪDHU BIK MINAL-HAMMI WAL  
HAZANI, WAL ‘AJZI WAL KASALI WAL BUKHLI WAL JUBNI  
WA ḌALA‘ID-DAYNI WA GHALABATIR-RIJĀL.

*O Allāh, I seek refuge in you from grief and sadness, from  
weakness and from laziness, from miserliness and from cowardice,  
from being overcome by debt and overpowered by men.*

al-Bukhārī

Invocation for when something becomes difficult.

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا  
وَأَنْتَ تَجْعَلُ الْحُزْنَ سَهْلًا إِذَا شِئْتَ

ALLĀHUMMA LĀ SAHLA ‘ILLĀ MĀ JA‘ALTAHŪ SAHLĀ.  
WA ‘ANTA TAJ‘ALUL ḤUZNA SAHLAN ‘IDHĀ SHI‘TA.

*O Allāh, there is no ease other than what You make easy.  
And if You please You can make sorrow easy.*

Ibn Ḥibbān and Ibn as-Sunni

What to do if you commit a sin.

“There is not any slave of Allāh who commits a sin, then he perfects his  
ablution and stands to pray two Rak’ahs of prayer, then seeks Allāh’s

SUBḤĀNAKAL-LĀHUMMA WA BI ḤAMDIK,  
‘ASH-HADU ‘AL-LĀ ‘ILĀHA ‘ILLĀ ‘ANTA,  
‘ASTAGH-FIRUKA WA ‘ATŪBU ‘ILAYK.

*Glory be to You, O Allāh, and praise is to You. I bear witness that  
there is none worthy of worship but You. I seek Your forgiveness and  
repent to You.*

‘Ā’ishah ؓ said: “Allāh’s Messenger ﷺ did not sit in a gathering, and did  
not recite the Qur’ān, and did not perform any prayer without  
concluding by saying ... (then she quoted the above).”

at-Tirmidhī, Abū Dāwūd, Ibn Mājah, and an-Nasa’i

Invocation for someone who says: "May Allāh forgive you"

وَلَكُمْ

WA LAKUM.

*And you.*

Aḥmad and an-Nasa’i

Invocation for someone who does good to you

جَزَاكَ اللَّهُ خَيْرًا

JAZĀKAL-LĀHU KHAYRĀ.

*May Allāh reward you with good.*

at-Tirmidhī

كثير ممن خلق تفضيلاً

AL-HAMDU LIL-LĀHIL-LADHĪ `ĀFĀNĪ  
MIMMAB-TALĀKA BIH. WA FAḌ-ḌALANĪ  
`ALĀ KATHĪRIM-MIMMAN KHALAQĀ TAFḌĪLĀ.

*Praise be to Allāh, Who has spared me what He has afflicted you with, and preferred me greatly above much of what He has created.*

at-Tirmidhi

Note: This is not said to the afflicted person but is said to oneself.

What to say while sitting in an assembly

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

RABBIGH-FIRLĪ WA TUB `ALAYYA `INNAKA `ANTAT-TAWWĀBUL-GHAFŪR.

*My Lord, forgive me and accept my repentance, You are the Ever-Relenting, the All-Forgiving.*

Ibn Umar ؓ said: Allāh's Messenger ﷺ used to repeat (the above) in a single sitting:

at-Tirmidhi and Ibn Majah

The Expiation of Assembly - Kaffārah al-Majlis

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

forgiveness, except that Allāh will forgive him. Abū Dawūd and at-Tirmidhi

Invocations against the Devil and his promptings

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A`ŪDHU BIL-LĀHI MINASH-SHAYṬĀNIR-RAJĪM.

*I seek refuge in Allāh from Satan the outcast.*

Abū Dawūd and at-Tirmidhi

Invocations against the Devil and his promptings.

Allāh's remembrance (Dhikr) and the recitation of the Qur'ān. Muslim

Invocation for when something you dislike happens, or for when you fail to achieve what you attempt to do.

قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ

QADDARUL-LĀHU WA MĀ SHĀ'A FA'AL.

*It is the Decree of Allāh and He does whatever He wills.*

"The strong believer is better and more dear to Allāh than the weak believer, and in each of them there is good. Be vigilant for what is to your benefit and seek the help of Allāh and do not falter. But when you are stricken by some setback, do not say: 'If only I had done such and such,' rather say: 'It is the Decree of Allāh and He does whatever He wills.' For verily the saying 'if (i.e. if only I had) begins the work of the Devil."

Muslim

How to seek Allāh's protection for children.

أُعِذُّكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ  
وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ

‘U’ĪDHUKUMĀ BI KALIMĀTIL-LĀHIT-TĀMMĀH,  
MIN KULLI SHAYṬĀNIW-WA HĀMMĀH,  
WA MIN KULLI ‘AYNIL-LĀMMĀH.

*I seek protection for you both in the Perfect Words of Allāh, from every devil and beast, and from every condemning, envying eye.*

The Prophet ﷺ used to seek Allāh's protection for Ḥasan and Ḥusayn by saying (the above du‘ā’)

al-Bukhārī

Invocations for visiting the sick

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

LĀ BA’SĀ ṬAHŪRUN ‘IN SHĀ’AL-LĀH.

*Do not worry, it will be a purification (for you) , Allāh willing.*

al-Bukhārī

Invocations for visiting the sick

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

‘AS’ALUL-LĀHAL ‘AZĪMA RABBAL ‘ARSHIL ‘AZĪMI  
‘AY-YASHFIYAK.

If someone replies to the sneeze, then one should say in reply to him:

يَهْدِيكُمُ اللَّهُ وَ يُصْلِحُ بَالَكُمْ

YAHĪKUMUL-LĀHU WA YUṢLIḤU BĀLAKUM.

*May Allāh guide you and set right your affairs.*

al-Bukhārī

What to say to the disbeliever if he sneezes and praises Allāh

يَهْدِيكُمُ اللَّهُ وَ يُصْلِحُ بَالَكُمْ

YAHĪKUMUL-LĀHU WA YUṢLIḤU BĀLAKUM.

*May Allāh guide you and set right your affairs.*

at-Tirmidhī, Aḥmad and Abū Dāwūd

Invocation to control anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘A’ŪDHU BIL-LĀHI MINASH-SHAYṬĀNIR-RAJĪM.

I seek refuge in Allāh from Satan the outcast from that which You provide for us.

al-Bukhārī and Muslim

What to say if you see someone afflicted by misfortune

الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى

Invocation for when you see the first fruit of the season

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا  
وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا

ALLĀHUMMA BĀRIK LANĀ FĪ THAMARINĀ, WA BĀRIK  
LANĀ FĪ MADĪNATINĀ WA BĀRIK LANĀ FĪ ŠĀ'INĀ,  
WA BĀRIK LANĀ FĪ MUDDINĀ.

O Allāh, bless us in our dates and bless us in our town, bless us in  
our Šā' (measure equiv. 3.18kg) and bless us in our Mudd  
(measure equiv. 796g).

Muslim

Invocation for sneezing

الْحَمْدُ لِلَّهِ

AL-ḤAMDU LIL-LĀH

All praises are for Allāh.

To this others should reply:

يَرْحَمُكَ اللَّهُ

YARḤAMUKAL-LĀH

May Allāh have mercy upon you.

I ask Almighty Allāh, Lord of the great Throne, to make you well.

Read seven times.

at-Tirmidhī and Abū Dawūd

Invocations of the dying or terminally ill

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

ALLĀHUM-MAGHFIR LĪ WAR-ḤAMNĪ WA 'ALḤIQNĪ BIR-  
RAFĪQIL 'A'LĀ.

O Allāh, forgive me and have mercy upon me and join me with the  
highest companion (in Paradise).

al-Bukhārī and Muslim

Invocations of the terminally ill

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LĀ 'ILĀHA 'ILLAL-LĀHU WAL-LĀHU 'AKBAR,  
LĀ 'ILĀHA 'ILLAL-LĀHU WAḤDAH,

LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH,  
LĀ ‘ILĀHA ‘ILLAL-LĀHU LAHUL-MULKU WA LAHUL ḤAMDU,  
LĀ ‘ILĀHA ‘ILLAL-LĀHU WA LĀ ḤAWLA  
WA LĀ QUWWATA ‘ILLĀ BIL-LĀH.

*There is none worthy of worship but Allāh, Allāh is the Great.  
There is none worthy of worship but Allāh alone.  
There is none worthy of worship but Allāh alone,  
Who has no partner.  
There is none worthy of worship but Allāh,  
His is dominion and His is all praise.  
There is none worthy of worship but Allāh,  
there is no power and no might but by Allāh.*

at-Tirmidhi and Ibn Mājah

What to encourage the dying person to say

لَا إِلَهَ إِلَّا اللَّهُ

LĀ ‘ILĀHA ‘ILLAL-LĀH.

*There is none worthy of worship but Allāh.*

He will enter Paradise who's last words are (the above). Abū Dāwūd

Invocation for when tragedy strikes

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ  
اللَّهُمَّ أَجْرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا

Invocation for the withholding of the rain

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالْظَّرَابِ  
وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشُّجَرِ

ALLĀHUMMA ḤAWĀLAYNĀ WA LĀ ‘ALAYNĀ.  
ALLĀHUMMA ‘ALAL ‘ĀKĀMI WAẒ-ZARĀBI,  
WA BUṬŪNIL ‘AWDIYATI, WA MANĀBITISH-SHAJAR.

*O Allāh, (let it rain) around us but not upon us. O Allāh, upon the  
hills and mountains, and the valley-plains, and the woodlands.*

al-Bukhārī and Muslim

Invocation for sighting the new moon

اللَّهُ أَكْبَرُ اللَّهُمَّ أَهْلَهُ عَلَيْنَا  
بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ  
رَبُّنَا وَرَبُّكُمْ اللَّهُ

ALLĀHU ‘AKBAR ALLĀHUMMA ‘AHILLAHŪ ‘ALAYNĀ  
BIL ‘AMNI WAL İMĀN, WAS-SALĀMATI WAL İSLĀM,  
RABBUNĀ WA RABBUKUMUL-LĀH.

*Allāh is the Most Great. O Allāh, bring the new moon upon us with  
security and Faith, with peace and in Islām,  
Our Lord and your Lord is Allāh.*

at-Tirmidhi and ad-Dārimī

Some invocations for rain

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيثًا مُّرِيئًا مُّرِيْعًا نّٰفِعًا غَيْرَ ضَارٍّ  
عَاجِلًا غَيْرَ آجِلٍ

ALLĀHUMMAS-QINĀ GHAYTHAM-MUGHĪTHAM-MURĪ'AM-MURĪ'Ā, NĀFI'AN GHAYRA ḌĀRRIN, 'ĀJILAN GHAYRA 'ĀJIL.

O Allāh, replenish us with a succouring, sweet and fertile rain,  
beneficial not harmful, swiftly and not delayed.

Abū Dāwūd

اَللّٰهُمَّ صَيِّبًا نّٰفِعًا

ALLĀHUMMA ṢAYYIBAN NĀFI'Ā

O Allāh, send us beneficial rain.

Recite thrice.

al-Bukhārī and Muslim

Supplication after it rains

مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ

MUṬIRNĀ BI FAḌLIL-LĀHI WA RAḤMATIH.

It has rained by the bounty of Allāh and His mercy.

al-Bukhārī and Muslim

INNĀ LIL-LĀHI WA 'INNĀ 'ILAYHI RĀJI'ŪN,  
ALLĀHUM-MA'JURNĪ FĪ MUṢĪBATĪ  
WAKH-LUF LĪ KHAYRAM-MINHĀ.

We are from Allāh and unto Him we return.

O Allāh take me out of my plight  
and bring to me after it something better.

Muslim

Invocation for closing the eyes of the dead

اَللّٰهُمَّ اغْفِرْ لِ—وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيْنَ  
وَاحْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِيْنَ  
وَاغْفِرْ لَنَا وَلَكَ يَا رَبَّ الْعَالَمِيْنَ  
وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيْهِ

ALLĀHUM-MAGHFIR LI (insert name)  
WAR-FA' DARAJATAHŪ FIL-MAHDIYYĪNA,  
WAKH-LUFHU FĪ 'AQIBIHĪ FIL GHĀBIRĪN,  
WAGHFIR-LANĀ WA LAHŪ YĀ RABBAL-'ĀLAMĪN,  
WAFSAḤ LAHŪ FĪ QABRIHĪ WA NAWWIR LAHŪ FĪH.

O Allāh, forgive [insert name]  
and elevate his status among those who are guided.  
Send him along the path of those who came before,  
and forgive us and him, O Lord of the worlds.  
Enlarge for him his grave and shed light upon him in it.

Muslim

Invocations for the dead in the Funeral prayer

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَآكْرِمْ نُزُلَهُ  
وَوَسِّعْ مُدْخَلَهُ وَاعْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ  
وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ  
وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ  
وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ  
وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ

ALLĀHUM-MAGHFIR LAHŪ WARḤAMHU,  
WA `ĀFIHĪ WA`FU`ANH, WA `AKRIM NUZULAHŪ  
WA WASSI` MUDKHALAH, WAGH-SILHU BIL MĀ`I  
WATH-THALJI WAL BARAD, WA NAQQIHĪ MINAL-KHAṬĀYĀ  
KAMĀ NAQQAYTATH-THAWBAL `ABYADĀ MINAD-DANAS,  
WA `ABDILHU DĀRAN KHAYRAM-MIN DĀRIHĪ,  
WA `AHLAN KHAYRAM-MIN `AHLIH, WA ZAWJAN  
KHAYRAM-MIN ZAWJIH, WA `ADKHILHUL- JANNAH,  
WA `A`IDH-HU MIN `ADHĀBIL QABRI.

O Allāh, forgive him and have mercy on him and give him strength  
and pardon him. Be generous to him and widen his entrance,  
and wash him with water and snow and hail.

Cleanse him of his transgressions as white cloth is cleansed of stains.  
Give him an abode better than his home, and a family better than his  
family and a wife better than his wife. Take him into Paradise  
and protect him from the punishment of the grave.

Muslim

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا  
أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ  
مَا أُرْسِلَتْ بِهِ

ALLĀHUMMA `INNĪ `AS`ALUKA KHAYRAHĀ, WA KHAYRA  
MĀ FĪHĀ, WA KHAYRA MĀ `URSILAT BIHĪ WA A`ŪDHU BIKĀ  
MIN SHARRIHĀ, WA SHARRI MĀ FĪHĀ, WA SHARRI MĀ  
`URSILAT BIH.

O Allāh, I ask You for the good of it, and the good of what it  
contains, and for the good of what it is sent with. I seek Your refuge  
from the its evil, from the evil of what it contains, and from the evil  
that is sent with it.

Muslim and al-Bukhārī

Invocation for when it thunders

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ  
SUBḤĀNAL-LADHĪ YUSABBIḤUR-RA`DU BI ḤAMDIHĪ WAL  
MALĀ`IKATU MIN KHĪFATIH.

Glory is to Him, Whom thunder and angels celebrate the praises of  
due to fear of Him.

`Abdullāh ibn Zubayr ؓ would say this supplication whenever he  
heard thunder.

al-Muwatta'



With the Name of Allāh and according to the Sunnah of the Messenger of Allāh.

Abū Dāwūd

Invocation to be recited after burying the dead

اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ثَبِّتْهُ

ALLĀHUM-MAGHFIR LAHŪ ALLĀHUMMA THAB-BIT-HU.

*O Allāh, forgive him. O Allāh, strengthen him.*

The Prophet ﷺ used to stop after burying the dead and say to the people: "Ask Allāh to forgive your brother and pray for him to be strengthened, for indeed he is now being questioned."

Abū Dāwūd and al-Ḥakīm

Invocations for when the wind blows

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا

ALLĀHUMMA 'INNĪ 'AS'ALUKA KHAYRAHĀ,  
WA 'A'ŪDHU BIKA MIN SHAR-RIHĀ.

*O Allāh, indeed I ask You for the good of it,  
and I seek refuge in You against its evil.*

Abū Dāwūd and Ibn Mājah

Invocations for when the wind (gales) blows.

Invocations for the dead in the Funeral prayer

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا  
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ  
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ  
اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

ALLĀHUM-MAGHFIR LIḤAYYINĀ, WA MAYYITINĀ,  
WA SHĀHIDINĀ, WA GHĀ'IBINĀ, WA ṢAGHİRINĀ  
WA KABİRINĀ, WA DHAKARINĀ WA 'UNTHĀNĀ.  
ALLĀHUMMA MAN 'AḤYAYTAHŪ MINNĀ FA 'AḤYIHĪ  
'ALAL ISLĀM, WA MAN TAWAF-FAYTAHŪ MINNĀ  
FA TAWAFFAHŪ 'ALAL İMĀN, ALLĀHUMMA  
LĀ TAḤRIMNĀ 'AJRAHŪ WA LĀ TUḌILLANĀ BA'DAH.

*O Allāh forgive our living and our dead, those who are with us  
and those who are absent, our young and our old,  
our men and our women. O Allāh, whomever you keep alive  
from us keep him alive on Islām, and whomever you take away  
from us, take him as a believer. O Allāh, do not leave us  
bereft of his good and do not send us astray after them.*

Ibn Mājah and Aḥmad

Invocations for the dead in the Funeral prayer

اللَّهُمَّ إِنَّ \_\_\_\_\_ فِي ذِمَّتِكَ وَحَبْلٍ جِوَارِكَ  
فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ

وَالْحَقِّ فَاعْفِرْ لَهُ وَارْحَمَهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

ALLĀHUMMA 'INNA [insert name] FĪ DHIMMATIK, WA ḤABLI  
JAWĀRIK, FAQIHĪ MIN FITNATIL QABRI WA 'ADHĀBIN-NĀR,  
WA 'ANTA 'AHLUL WAFĀ'I WAL ḤAQQ. FAGH-FIR LAHŪ  
WAR-ḤAMHU 'INNAKA 'ANTAL GHAFŪRUR RAḤĪM.

*O Allāh, surely [name the person] is under Your protection, and in the  
rope of Your security, so save him from the trial of the grave and from  
the punishment of the Fire. You fulfill promises and grant rights, so  
forgive him and have mercy on him. Surely You are Most Forgiving,  
Most Merciful.*

Ibn Mājah and Abū Dāwūd

Invocations for the dead in the Funeral prayer

اللَّهُمَّ عَبْدُكَ وَابْنُ أُمَّتِكَ احْتَاجَ إِلَى رَحْمَتِكَ وَأَنْتَ

غَنِيٌّ عَنْ عَذَابِهِ فَإِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ

وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ

ALLĀHUMMA 'ABDUKA WABNU 'AMATIKAḤ-TĀJA 'ILĀ  
RAḤMATIK, WA 'ANTA GHANIYYUN 'AN 'ADHĀBIH,  
'IN KĀNA MUḤSINAN FA ZID FĪ IHŚĀNIH,  
WA 'IN KĀNA MUŚĪ'AN FATAJĀWAZ 'ANH.

*O Allāh, Your slave, the child of Your slave is in need of Your mercy,  
and You are not in need of punishing him.  
If he was pious then increase his rewards,  
and if he was a transgressor then pardon him.*

al-Hakim

Invocations for a child in the Funeral prayer

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَأَجْرًا

ALLĀHUM-MAJ'ALHU LANĀ FARĀṬAW-WA SALAFĀW-WA  
'AJRĀ.

*O Allāh, make him for us a precursor, a forerunner and a cause of  
reward.*

al-Bukhārī

Invocation for the bereaved

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ  
بِأَجَلٍ مُّسَمًّى فَلْتَصَبِرْ وَلْتَحْتَسِبْ

INNĀ LIL-LĀHI MĀ 'AKHADHA, WA LAHŪ MĀ 'A'TĀ, WA  
KULLU SHAY'IN 'INDAHŪ BI 'AJALIM-MUSAMMĀ,  
FAL-TAṢBIR WAL-TAḤTASIB.

*Indeed Allāh takes what is His, and what He gives is His, and to all  
things He has appointed a time. So have patience and be rewarded.*

al-Bukhārī and Muslim

Invocation to be recited when placing the dead in his grave

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

BISMIL-LĀHI WA 'ALĀ SUNNATI RASŪLIL-LĀH.

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## FASTING

***“O Muslims Fasting is prescribed for you just as it was  
prescribed for those before you, that you may  
become fearful (of Allah)”***

Quran 2:183

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## INTRODUCTION

Since Allah ﷻ created man, *Satan* has vowed to lead him astray. Thus we have the enemy who has misled millions of people and who will continue to do so at every opportunity.

Man has within himself two forces colliding all the time; the force of good and the force of evil. Man's behaviour depends upon which force has the upper hand. In the month of *Ramadhan*, Allah ﷻ blesses us with all the means to enable the force of good to supercede the evil forces. One must therefore value every moment of this month to spiritually elevate oneself.

Fasting helps us judge our strength in controlling our lust, greed and passion. It teaches us self-discipline so that we gain control over the factors which *Satan* uses as his tools against Man. Fasting is a weapon and just as any other weapon is useless, unless the user knows how to use it, same applies to Fasting. This book has been written with the aim of teaching *Muslims* how they can use the weapon of Fasting in a manner that is correct and beneficial in their war against *Satan*, thereby attaining the pleasure of Allah ﷻ.

Fasting has been ordained during *Ramadhan* (the 9th lunar month). The name of this month is derived from many sources. It is worth mentioning one which is recorded in a *Hadith* wherein it is related from Rasulullah ﷺ that "*Most certainly it (Ramadhan) burns ones sins.*"

Allah ﷻ has blessed us with the month of *Ramadhan* wherein the rebellious *Shayatin* are chained and one abstains from food and drink which grants one the maximum opportunity to discipline and control the *Nafs*.

Due to the mercy of Allah ﷻ in *Ramadhan*, the mosques are full, charity increases, ties of brotherhood strengthen, angers and tempers subside, and an atmosphere of peace prevails. Let us monitor the gradual regression after *Eid salaah* so that we may stop it in time. Psychologists agree that habits which one wishes to remove, will decrease when monitored consciously. When the dazzling temporal world envelops us, we lose concern for the *Akhirah* and that which took thirty days to achieve can be lost in minutes. We should therefore firmly resolve to be steadfast on the good habits acquired during this holy month.

MAY ALLAH ﷻ ACCEPT THIS HUMBLE WORK.

## THE BLESSED MONTH OF RAMADHAN

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

YĀ AYYUHAL-LADHĪNA ĀMANŪ KUTIBA `ALAYKUMUŞ-ŞIYĀMU  
KAMĀ KUTIBA `ALAL-LADHĪNA MIN QABLIKUM  
LA`ALLAKUM TATTAQŪN

*“O Muslims’ fasting is prescribed for you just as it was  
prescribed for those before you, that you may become fearful.”*

*Al Baqarah 183*

Before proceeding with the *masa'il* (rules) related to *Ramadhan*, it is best to narrate some of the *fadha'il* (excellences and virtues) of *Ramadhan*.

Knowledge of the virtues will develop the understanding of the value and importance of this most blessed month, creating enthusiasm and

eagerness, which in turn will result, *Insha-Allah*, in proper fulfillment of the laws, etiquette and demands of *Ramadhan*.

Abu Saeed Khudri ؓ narrates that Rasulullah ﷺ said :

*"The Doors of the Heavens are opened up on the first night of Ramadhan. Not a single door (among the doors of Heaven) is then closed until the last night of Ramadhan.*

*For every salaah performed (this refers to Tarawih salaah) during the nights of Ramadhan, Allah ﷻ records one and a half thousand good deeds for every Sajdah (of that salaah). In addition, for the fasting person Allah ﷻ creates in Jannah a palace of red Ya'qut (a precious stone of Jannah). This palace will have seven thousand entrances (so huge will be the entrances) in each entrance will be a mansion of gold adorned with red Ya'qut.*

*When a Muslim fasts the first day of Ramadhan, Allah ﷻ forgives all his sins committed from the first day of the previous Ramadhan. Daily (during Ramadhan) from the time of Fajr salaah until sunset, seventy thousand Mala'ikah (Angels) supplicate for their forgiveness.*

*In return for every Sajdah which the fasting person makes of any salaah, whether during the day or night, they will obtain (such a wonderful) massive tree that a horseman will take five hundred years to pass under its shade."*

O people there comes upon you a great month, a most blessed month, in which lies a night greater in reward than one thousand months. Allah ﷻ has made compulsory fasting in this month and has decreed wakefulness at night (*Tarawih salaah*) *sunnah*.

Whosoever tries drawing nearer to Allah ﷻ by performing any *Nafil* (optional) deed in this month, for him shall be such a reward, as if he

had performed a *Fardh* (compulsory) deed any other time of the year.

Moreover, whomsoever performs a *Fardh*, for him shall be the reward of seventy *Faraidh*, in any other time of the year.

This is indeed the month of patience, and the reward for true patience is *Jannah*; it is the month of sympathy with one's fellow people; it is the month wherein a true believer's *rizq* (provision) is increased.

Those who want to please their Lord, should in great quantity recite the *Kalimah Tayyibah*: '**LA ILAHA ILLALLAH**', and make plenty '**ISTIGHFAR**' (beg Allah's ﷻ forgiveness). As for those, without which you cannot make do, you should beg Allah ﷻ for entry into *Jannah* and seek refuge with Him from the fire of *Jahannam*.

When the month of *Ramadhan* begins, the doors of *Jannah* are opened and the doors of *Jahannam* are closed and the *Shayatin* are chained up.

Fasting helps us to judge our strength in controlling our lust, greed and passion. It teaches us self discipline so that we gain control over the factors which *Satan* uses as his tools against mankind. Fasting is a weapon and just as any other weapon is useless, unless the user knows how to use it, the same is with fasting. This book has been written with the aim of teaching Muslims how they can use the weapon of Fasting in a manner that is correct and beneficial in their war against *Satan*, thereby attaining the pleasure of Allah ﷻ.

Even scientists agree that mankind require a rest period due to 'mental fatigue'. Allah ﷻ, The All Knowing, The Wise, Our Creator, created us and knows that we are bodily weak, and spiritually feeble, in need of occasions to boost and recharge our weak *Iman* so that we may adhere to the commands of Allah ﷻ in the way shown to us by our beloved Prophet Rasulullah ﷺ.

## SUHUR (SEHRI)

Verily, Allah ﷻ and His angels send mercy upon those who eat *Suhur*. Eat *Suhur* because in *Suhur* there is *barakah*.

## DAYS OF RAMADHAN

The fish in the sea seek forgiveness for those fasting until they break their fast. Allah ﷻ decorates *Jannah* every day and then says, *"The time is near when my pious servants shall cast aside the great trials and come to me."* During each day and night of *Ramadhan*, Allah ﷻ sets free a great number of souls from hell. In addition, for every *Muslim*, during each day and night, at least one *du'a* is certainly accepted.

*Insha Allah*

## SAUM (FASTING)

*Saum* is a shield, as long as the fasting person does not tear it up.

Note: Fasting is a protection from *Shaytan* and from Allah's ﷻ punishment in the Hereafter. However, one who indulges in sins; such as lying, backbiting etc., whilst fasting; these sins then become the cause of the fast becoming wasted. Fasting is a shield and a powerful fortress. All good deeds are for the one who renders them, but fasting is exclusively for Allah ﷻ. I swear by that being in whose possession is the life of Muhammad ﷺ! The odour of the mouth of a fasting person is sweeter to Allah ﷻ than the fragrance of musk. Fasting is exclusively for Allah ﷻ, the reward of it (being limitless) no one knows besides Allah ﷻ.

*Mishkat*

## IFTAAR

Whosoever gives something to a fasting person in order to break the



fast, for them there shall be forgiveness for their sins and emancipation from the fire of *Jahannam*, and for him (the one who gives) shall be the same reward as for them (whom they fed), without that persons (the one who was fed) reward being diminished in the least. Whoever gave a person who fasted water to drink, Allah ﷻ shall give them a drink from His fountain on the day of Judgement, where after they shall never again feel thirsty until they enter *Jannah*. The fasting person experiences two occasions of delight; at the time of *Iftar* and at the time they meet their *Rabb*.

Prayer made by a fasting person at the time of breaking fast is accepted.

### NIGHTS OF RAMADHAN

Whoever stands in prayer and worship in the nights of *Ramadhan*, with *Iman* and with sincere hope of gaining reward, all his previous sins will be forgiven. Allah ﷻ has ordained fasting in *Ramadhan* compulsory, and I have decreed (by the command of Allah ﷻ) wakefulness at night (*tarawih*, etc.) *Sunnah*. Whomsoever, in the state of *Iman* and with hope of gaining reward, fasts in *Ramadhan* and stays awake at night emerges from sin, purified as the day when their mother gave birth to them.

For every *salaah* performed during the nights of *Ramadhan*, Allah ﷻ records one and a half thousand good deeds for every *Sajdah*.

### LAYLATUL QADR (NIGHT OF POWER)

Whoever stands in prayer in the night of power with *Iman* and with sincere hope of gaining reward all his previous sins are forgiven. Look for the night of power amongst the odd numbered nights of the last ten days of *Ramadhan*.

One aim of this book is to briefly guide those who wish to learn and also to answer common queries. It is also hoped that the misrepresentations and incorrect beliefs regarding this beautiful gift of fasting from Allah ﷻ are cleared.

## SIGHTING OF THE MOON (HILAL)

1. The usual principle on which the determination of the Islamic months are based, has always been the sighting of the moon. (Ru'ya)
2. It is possible to prepare correct timetables showing sunset, Sunrise, Zawaal and salaah times, but it is not possible to prepare timetables for the sighting of the moon. The timetable is unable to provide the human act of sighting the moon essential for the commencement of the Islamic month.
3. The 'Birth' of the moon or assumed feasibility of sighting the moon are not the principles for determining the Islamic months.
4. If the moon is not sighted due to poor weather conditions, Rasulullah ﷺ, commanded that the month be completed with thirty days. This has been the practice of the Ummah for the past years since Rasulullah ﷺ.

## DU`A WHEN SIGHTING THE NEW MOON

اَللّٰهُمَّ اِهْلُهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ  
وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضٰى رَبِّىَّ وَرَبَّكَ اللهُ

ALLĀHUMMA 'AHILLAHŪ `ALAYNĀ BIL'AMNI  
WAL-ĪMĀN. WAS-SALĀMATI WAL ISLĀM.  
WATTAWFĪQI LIMĀ TUḤIBBU WA TARḌĀ.  
RABBĪ WA RABBUKAL-LĀH.

***O Allah! Let the crescent moon appear over us  
with security and Iman; with peace and Islam;  
and with ability for us to practice  
such actions which You love.  
(O' Moon!) My Creator and Your Creator is Allah.***

## **SOME RULES PERTAINING TO THE MOON**

1. It is incumbent on Muslims to search for the moon of *Ramadhan* on the end of the 29th of *Sha'ban*.
2. The testimony of a *fasiq* (flagrant transgressor) regarding the sighting of the moon is not acceptable.
3. The testimony of a person (whose personal condition is not known) is acceptable according to Imam Abu Hanifah (R.A.).
4. If someone sees the moon of *Ramadhan* alone, but for some reason his testimony was rejected, he will have to fast on that day. If he does not, he will have to observe *Qadha* of the fast. However, there is no *Kaffarah* on him in this case, if he completes thirty days for *Ramadhan* and the moon for *Eid* was not sighted, he will have to continue fasting with the people even if it means that he fasts for thirty one days.
5. The moon for *Sha'ban* was sighted. The month of *Rajab* was completed with thirty days and *Ramadhan* was commenced without the moon of *Ramadhan* being sighted. At the end of 28th day of *Ramadhan* the moon or *Shawwal* was sighted. In this case the people have to make *Qadha* of one fast.
6. The moon for *Sha'ban* was not sighted. However, the month was completed with thirty days and *Ramadhan* was commenced without the moon of *Ramadhan* being sighted so *Sha'ban* was also 30 days. At the end of the 28th day of fasting the moon for *Shawwal* was sighted. In this case two fasts have to be made *Qadha*.
7. One should not take offence if one's report of sighting of the moon is not accepted by the scholars. Non-acceptance of information

regarding the sighting of the moon is not always because of the reporters being a *fasiq* or unreliable. At times the sighting of a single person or even of a few persons is not acceptable to the *Shariah*. Thus, rejection of testimony is based on *Shari* grounds.

8. If the sky is not clear and thirty days of *Ramadhan* have passed then in declaring *Eid-ul-Fitr* there is no difference of opinion even if one person testified for the commencement of *Ramadhan*.
9. There is no validity in seeing the moon in the day, whether it be before or after *Zawaal* the moon that will be regarded as the moon of the coming night can only be seen at night.

### SAUM (FASTING)

1. Fasting in the month of *Ramadhan* is one of the five pillars of *Islam*.
2. Fasting in the month of *Ramadhan* is *FARDH* upon every Muslim, male and female who is sane and mature.
3. Almighty Allah ﷻ has promised great reward for those that fast, whilst severe punishment for those that do NOT fast in the month of *Ramadhan*.
4. Fasting has many physical, moral and social benefits. However, Allah ﷻ has made fasting compulsory so that we become pious, Allah ﷻ fearing and Allah ﷻ conscious.
5. Fasting in *ISLAM* means to stay away from EATING, DRINKING and COHABITATION (sex) from *Subhus Sadiq* (true dawn) to sunset with a *Niyyah* (intention) of *Sawm* (fasting).

### THE NIYYAH (INTENTION)

1. The *Niyyah* of fasting is NECESSARY. If a person stays away from all those things that invalidate one's fast without a *Niyyah*, the fast will NOT be valid.
2. It is not necessary to express the *Niyyah* verbally as *Niyyah* means

to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyyah verbally also.

3. The time for *Niyyah* lasts upto midday for *Fardh Mu'ayyan*, *Wajib Mu'ayyan*, *Sunnah* or *Mustahab* fasts. The hours of a day are from *Subh Sadiq* to sunset.
4. The *Niyyah* for *Fardh Ghair Mu'ayyan* and *Wajib Ghair Mu'ayyan* should be made before *Subh Sadiq*.

### SUHUR (SEHRI)

It is *Masnun (Sunnah)* to partake of *Suhur* during the last portion of the night. It is a means of attaining great blessings and *Thawab*. The *Sunnah* will be attained if one partakes of *Suhur* at any time after midnight. But it is better and desirable to partake of *Suhur* in the last portion of the night. If the Mu'adhdhin has called out the *Adhan* before its time, it will not be prohibited to partake of *Suhur* till just before *Subh Sadiq* appears. It will suffice if one makes an intention to fast in ones mind after the *Suhur*. Delaying *Suhur* to such an extent that there is fear of the appearance of *Subh Sadiq*, should be avoided. To partake of *Suhur* at its correct time and then spend time chewing or smoking till the last minute should be avoided.

### THE IMPORTANCE OF SUHUR

A person partaking in *Suhur* during the middle of the night (i.e. before the time of *Suhur*) deprives himself of the complete *Thawab* of *Suhur* through this action.

Rasulullah ﷺ is reported to have said: "Verily, Allah and His Malaikah send mercy upon those who eat *Suhur*".

Many *Ulama* agree that to partake of *Suhur* is *Mustahab* and many people are deprived of this reward because of laziness (i.e. not getting up from one's sleep to perform this *Sunnah*).

Another *Hadith* indicates that the difference between our fasting and that of the *Ahlul-Kitab* (Jews and Christians) lies in partaking of *Suhur*.

The following are blessings of *Suhur*:

- a) In it, the *Sunnah* is followed
- b) Through it, we oppose the ways of *Ahlul-Kitab*, which we are at all times called upon to do.
- c) It provides strength for *Ibadah*.
- d) It promotes more sincerity in *Ibadah*.
- e) It aids in the elimination of bad temper
- f) *Suhur* is a time when prayers are accepted.
- g) It gives one the opportunity to remember Allah ﷻ, make *dhikr* and Lift up the hands to him in *du`a*.

The following intention for the Fast has to be expressed during the night.

## DU'A AT THE TIME OF SEHRI

وَبِصَوْمِ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

WA BI ŞAWMI GHADIN NAWAYTU MIN SHAHRI-RAMAÐĀN

*"I have the intention to observe tomorrow  
a Fast of the month of Ramadhan."*

اَللّٰهُمَّ اَصُوْمُ لَكَ فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ

ALLĀHUMMA AŞŪMU LAKA FAGHFIRLĪ

MĀ QADDAMTU WAMĀ AKH-KHARTU

*"O Allah, I keep fast for You, so forgive my future and past sins."*

## IFTAAR

Sahl Bin Sa'd رضي الله عنه reported that Rasulullah ﷺ said: *“People will remain prosperous as long as they hasten with Iftaar”* (i.e. they break their fast immediately when the time for Iftaar enters).

It is *Sunnah* to make *Iftaar* (to break one's fast) immediately after sunset. One should not delay in *Iftaar*. It is indeed harmful if one partakes in the *Iftaar* meal for so long, that he misses his *Maghrib salaah*. It is better to break the fast in the *Masjid*, so that the *Maghrib salaah* is not missed. To perform *Maghrib salaah* at home, so that one can indulge in the provisions of *Iftaar* while missing the blessings of *salaah* with *Jama'ah*, is a shameful act.

## DU'A AT THE TIME OF IFTAAR

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

ALLĀHUMMA INNĪ LAKA ṢUMTU WABIKA ĀMANTU  
WA `ALĀ RIZQIKA AFTARTU.

*“O Allah for You have I fasted, in You do I believe, and on You do I rely and now I break this fast with food coming from You.”*

## TYPES OF FASTS

There are Eight types of Fasts . They are as follows:

1. **FARDH MU-'AYYAN:** Fasting for the whole month of *Ramadhan* once a year.
2. **FARDH GHAIIR MU-'AYYAN:** The duty upon one to keep *QADHA*

of a fast missed in the month of *Ramadhan* with or without a valid reason.

3. **WAJIB MU-'AYYAN:** To vow to keep a fast on a specific day or date for the pleasure of Allah ﷻ, upon the fulfilment of some wish or desire
4. **WAJIB GHAIR MU-'AYYAN:** To vow or pledge to keep a fast without fixing any day or date, upon the fulfilment of a wish. Those fasts which are kept for breaking one's *Qasm* (oath) also fall under this category.
5. **SUNNAH:** Those fasts which Rasulullah ﷺ kept and encouraged others to keep, e.g., fasting on the 9th and 10th of Muharram, and the 9th of Dhil Hijjah, etc.
6. **MUSTAHAB:** All fasts besides *Fardh*, *wajib* and *Sunnah* are *Mustahab*, eg., fasting on Mondays and Thursdays.
7. **MAKRUH:** Fasting ONLY on the 9th or 10th of Muharram or Fasting ONLY on Saturdays.
8. **HARAM:** It is *Haram* to fast on FIVE days during the year. They are *Eidul Fitr*, *Eidul Adhaa* and three days after *Eidul Adha*.

### THINGS MAKRUH WHILE FASTING

1. To chew rubber, plastic or other inedible items.
2. To taste any article of food or drink and spit it out. If a woman has a very ill-tempered husband, it is permissible for her to taste the food, provided it does not go down her throat.
3. To collect one's saliva in the mouth and then to swallow it, trying to quench thirst.



4. To delay a bath that has become *Fardh* knowingly until after *Subh Sadiq*.
5. To use paste or tooth powder to clean one's teeth. It is permitted to use a *miswaak* of any fresh branch or root.
6. To complain of hunger and thirst.
7. To take excessive water up the nostrils when cleaning the nose.
8. To gargle more than necessary.
9. To quarrel, argue, use filthy or indecent words.
10. To backbite, lie and swear etc. are sinful acts even when one is not fasting. Therefore they become more serious when fasting.

### THINGS THAT BREAK ONE'S FAST

1. Things that break one's fast are of two kinds. Some only make *Qadha* necessary, whilst others make both *Qadha* and *Kaffarah* compulsory.
  - (a) **QADHA:** To keep one fast in place of one that breaks, or is broken unintentionally.
  - (b) **KAFARAH:** To keep SIXTY fasts ***continuously*** . This is atonement for fasts broken intentionally.
- However, if a person is unable to keep these 60 fasts, for some valid reason, eg., continuous sickness, then one has the option of choosing from one of the following four:
  1. Feed sixty poor people to their fill for two meals, or
  2. Feed one poor person two meals a day, for sixty days; or
  3. Give 60 poor persons 3.5 lbs. (approx. 1.6 kg.) of wheat or its value in cash or food;
  4. Give to one poor person not less than 3.5 lbs., of wheat, rice or food grains, etc. or its value in cash **for sixty days**. (It cannot be given at once)

## THINGS THAT INVALIDATE ONE'S FAST BUT MAKE ONLY QADHA WAJIB

1. Anything put by force into the mouth of, and is swallowed by a fasting person.
2. Water going down the throat whilst gargling, (whilst being conscious of one's fast).
3. To vomit a mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However, if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a grain.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. To eat and drink after Subha Sadiq or to break the fast before sunset due to a cloudy sky or a faulty watch, etc., and then realising one's fault.

NOTE: Any fast other than the fast of Ramadhan, whether broken intentionally or with a good valid reason, makes **only Qadha wajib**. There is no Kaffarah for breaking any fast besides that of Ramadhan.

## THINGS THAT MAKE BOTH QADHA AND KAFFARAH WAJIB

1. Eating, drinking, cohabiting or breaking the fast in any other

manner, e.g. smoking, etc., without a valid reason, will make both Qadha and Kaffarah necessary.

2. Applying Surma into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally.
3. To drink any kind of medicine intentionally.

### THINGS THAT DO NOT BREAK THE FAST

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's OWN saliva.
6. Taking an injection.
7. Applying of *Surma* into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying perfume. It is NOT permitted to inhale the smoke of *Loban* or incense sticks whilst fasting. It is also NOT permitted to smoke cigarettes or inhale its smoke.
12. Brushing the teeth without tooth paste or powder, e.g. using a *Miswaak*, etc.
13. A dream which makes *Ghusl* necessary does not break the fast.
14. Swallowing something edible less than a grain in size that was stick between the teeth.

### PEOPLE EXEMPTED FROM FASTING

1. Sick people when their health is likely to be affected by fasting. They should make up the loss, a fast for a fast, when they recover after *Ramadhan*.

2. A *Musafir*, (one who is undertaking a journey of more than 77km (48 miles) and does NOT intend staying more than 14 days at his destination). However, it is better for him to fast in *Ramadhan* than keep *Qadha* later, provided the journey is not a tiresome one.
3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. It is necessary to keep *Qadha* of a *nafl* fast which was broken before completing it.

### **FIDYAH(COMPENSATION) FOR FAST**

1. A very old person who does not have the strength to fast or a very sickly or diseased person who has no hope of recovering after *Ramadhan*, should give *fidyah* for each fast missed in *Ramadhan*.
2. The *Fidyah* for a fast is similar to that of a missed *Fardh* or *wajib salaah*, i.e.
  - i) To give 3.5lbs = approx. 1.6 kg of wheat  
Or ..... 7lbs = approx. 3.2 kg of barley.
  - ii) Or ..... the equivalent of the above in cash or kind.If, however, an old or sick person gains strength or recovers after *Ramadhan*, he must keep the missed number of fasts and whatever was given as *Fidyah* will be a reward for him from Allah ﷻ.

***No one is allowed to fast for another sick or fit person.***

NOTE: *Children should be encouraged to fast, but should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst.*

### **TARAWIH**

Once Rasulullah ﷺ addressed his followers on the last day of *Sha'ban*,

on the eve of Ramadhan, and said: "There is a night in this month which is greater in excellence than a thousand months; Allah ﷻ has enjoined an extra prayer to be offered in the nights of this month. If a person performs a voluntary good act out of his own free choice during this month, they will be entitled to receive the reward of an imperative act performed in the other months".

In another tradition, he has regarded the Tarawih Prayer as a means of the forgiveness of sins. He has said: "The one who observes the Tarawih Prayer at night during Ramadhan with complete faith and devotion only for the sake of the recompense of the Akhirah (Hereafter), will have all his previous sins forgiven by Allah ﷻ".

- Tarawih salaah is SUNNAT MU-AKKADAH for both men and women.
- To perform Tarawih with jama'ah is sunnat-kifayah for men.
- If a person performs Tarawih at home whilst Tarawih is being performed at the Masjid, he will not be sinful. However, if all the neighbours perform their Tarawih alone at home, then all will be sinful because of neglecting the jama'ah.
- The time for Tarawih is from after Isha salaah to a little before Subhus-Sadiq. It can be performed either before or after the Witr salaah.
- If one has missed a few rak'ah of Tarawih and the Imam has commenced the Witr, then this Muqtadi may join for the Witr and complete the remainder of his Tarawih thereafter.
- 20 raka'at with 10 Salaam are masnun, one should have a niyyah for 2 raka'at of Tarawih each time. After every 4 raka'at it is Mustahab to sit a while and take a rest.
- One may remain silent or recite the Qur'an or tasbih in a low voice or say Nafl salaah separately during the period of rest after every 4 raka'at.
- It is makruh to perform Tarawih sitting if one has the strength of qiyam (standing).

- While performing *Tarawih* some people do not join the *Jama'ah* from the beginning but join the *Imam* when he prepares to go into *Ruku'*. This is *makruh*. They should join at the beginning.
- If one does not get the *Jama'ah* for Fardh of Eisha, he should perform his Fardh alone and then join the *Jama'ah* for *Tarawih*.

## WHAT SHOULD BE RECITED DURING THE PAUSE

The worshiper has the option to be quiet during the pause after each 4 *raka'at*, or recite some *Tasbih*, or offer a voluntary prayer. The people of *Makkah*, as mentioned above, used to perform a *tawaf* of the *Ka'bah*, and the people of *Madinah* offered 4 *raka'at* of *Nafl*. Some jurists, however, have recommended that the following *Tasbih* be recited in the pause although it does not hold the rank of *Sunnah*:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ  
وَالْعِظَمَةِ وَاهْيَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ  
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ  
سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ  
اللَّهُمَّ اجْرِنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

SUBHĀNA DHIL MULKI WAL MALAKŪT.

SUBHĀNA DHIL 'IZZATI WAL 'AẒMATI WAL HAYBATI  
WAL QUDRATI WAL KIBRIYĀ'I WAL JABARŪT.

SUBHĀNAL MALIKIL ḤAYYIL LADHĪ

LĀ YANĀMU WA LĀ YAMŪT.  
SUBBŪHUN QUDDŪSUN RABBUNĀ WA  
RABBUL-MALĀ'IKATI WARRŪḤ.  
ALLĀHUMMA AJIRNĀ MINAN NĀR.  
YĀ MUJĪRU YĀ MUJĪRU YĀ MUJĪR.

*“Glorified is the Owner of the Kingdom of the earth and the heavens. Glorified is the Possessor of Honour and Magnificence and Awe. Glorified is the Possessor of Honour and Magnificence and Awe, and Power and Greatness and Omnipotence. Glorified is the Sovereign, the Living, Who neither sleeps nor dies. He is the most praised and the most Holy, our Lord, the Lord of the Angels and the Spirit (Gabriel). O Allah protect us from the fire of hell; O Protector, O Protector, O Protector.*

## I'TIKAF

*I'tikaf* to enter the Masjid with the intention of residing therein. *Mu'takif* - One who makes *I'tikaf*.

The basic purpose of *I'tikaf* is that the heart gets attached to Allah ﷻ and, with it, one attains inner composure and equanimity, and pre-occupation with the mundane things of life ceases, and absorption in the eternal reality takes its place. And the state is reached in which all fears, hopes and apprehensions are superseded by the love and remembrance of Allah ﷻ.

Rasulullah ﷺ always observed *I'tikaf* and the Muslims have on a whole adhered to it. It has become a regular feature of the month of *Ramadhan* and a confirmed practice with the devout and the faithful. Ayesha ؓ relates that “Rasulullah ﷺ regularly observed *I'tikaf* during the last ten days of *Ramadhan* till the end of his life. After him, his wives maintained the tradition”.

## TYPES OF I'TIKAF: WAJIB, SUNNAH & MUSTAHAB

1. **WAJIB:** To vow or pledge to make *I'tikaf* (on a fixed day) for the sake of Allah ﷻ upon the fulfilment of some wish or desire, the least duration of a *wajib I'tikaf* is one day and night and it must be accompanied by a fast.
2. **SUNNAT-MUAKKADAH:** To reside the last ten nights and days of *Ramadhan* in the *Masjid* is *Sunnat-Muakkadah 'alal Kifayah*, i.e. If a person from the community fulfils the obligation of *I'tikaf*, the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this *Sunnah* of our Nabi ﷺ.
3. **MUSTAHAB OR NAFL:** This *I'tikaf* can be for any amount of time, even for a few minutes.

N.B. *Fasting is not conditional for Mustahab or Nafl I'tikaf.*

## NIYYAH FOR SUNNAH I'TIKAF

بِسْمِ اللَّهِ دَخَلْتُ وَعَلَيْهِ تَوَكَّلْتُ وَنَوَيْتُ سُنَّةَ الْإِعْتِكَافِ

BISMILLĀHI DAKHALTU WA `ALAYHI TAWAKKALTU  
WANAWAYTU SUNNATAL I'TIKĀF

*In the name of Allah, I enter the (mosque)  
and only upon Him (Allah) do I rely  
I am making the Intention of Sunnatul I'tikaf.*

## NIYYAH FOR NAFL I'TIKAF

نَوَيْتُ الْإِعْتِكَافَ مَا دُمْتُ فِي الْمَسْجِدِ



NAWAYTUL I'TIKĀFA MĀ DUMTU FĪL MASJID

*I intend making I'tikaf for Allah, the High,  
the Glorious, as long as I remain in the Masjid.*

**CONDITIONS OF I'TIKAF:**

1. Niyyah: Intention.
2. Taharah: To be free from Hadathul Akbar for entry and all hadath for acquisition of reward.
3. Sanity: *i.e. a person should not be mad.*

**THINGS PERMITTED DURING I'TIKAF:**

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.

NOTE: *It is Makruh to observe complete silence as a form of Worship this does not however permit worldly talk.*

**ONE IS PERMITTED TO LEAVE THE MASJID:**

1. For wajib ghusl.
2. For wudhu.
3. To answer the call of nature (toilet).

NOTE: Leaving the Masjid without a Shar'i reason will nullify the I'tikaf.

**THINGS TO DO DURING I'TIKAF:**

A Mu'takif should engage himself in the following:

1. Ibadah (any form).
2. Recital of the Holy Qur'an.

3. *Nafl Salaah and dhikr.*
4. *Salawat (Durud) and Istighfar.*
5. Remembrance of Allah ﷻ.
6. Learn or teach the knowledge of *Deen*.

## I'TIKAF FOR WOMEN

Ladies may also perform *I'tikaf* by designating a portion of their house; wherein they normally pray *salaah*. This is not a *Shar'i* Masjid, none of the rulings applicable to Masjid's apply.

The purpose behind this designation is merely for *I'tikaf* purposes for the ladies. Any lady is at liberty to perform *I'tikaf* for the last ten days of *Ramadhan* in this specific room and thereby acquire the same reward as the menfolk in the Masjid.

Ladies should remember, that for them to perform this *I'tikaf* of the last ten days of *Ramadhan*; purity (from *Haydh*) is essential. It should also be noted that for *I'tikaf* of the last ten days of *Ramadhan*, ladies will not be able to undertake household duties. These domestic chores will be performed by daughters under her supervision while in *I'tikaf*.

## REWARD OF I'TIKAF

Ibn Abbas ؓ narrates Rasulullah ﷺ related '*Whomsoever performs I'tikaf for a day: Allah ﷻ will spread three trenches between him (or her) and the fire of hell. The width of each trench being greater than the distance between the Heaven and earth.*'

In addition: to perform *I'tikaf* of the last ten days of *Ramadhan* is equivalent to the reward of two Hajj and two Umrah!

## LAYLATUL QADR - NIGHT OF POWER

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ○ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ○  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ○ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا  
بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ○ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ○

INNĀ ANZALNĀHU FĪ LAYLATIL QADR.  
WA MĀ ADRĀKA MĀ LAYLATUL QADR?  
LAYLATUL QADRI KHAYRUM MIN ALFI SHAHR.  
TANAZZALUL MALĀ 'IKATU WAR RŪḤU FĪHĀ  
BI 'IDHNI RABBIHIM MIN KULLI AMR.  
SALĀMUN HIYA ḤATTĀ MAṬLA'IL FAJR.

*Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Ruh (Jibril (Gabriel)) by Allah's Permission with all Decrees, (All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.*

Amongst the nights of Ramadhan, there is one called 'Laylatul Qadr', a night that is noted for its great blessings. The Qur'an describes it as being greater in blessings and spiritual virtue than a thousand months, which in turn means that it is more valuable than eighty three years and four months. Fortunate indeed is that person who attains the full

blessings of this night by spending it in the worship of Allah, because he has then attained the reward of “*Ibadah*” for eighty three years, four months and even more. Indeed the granting of this night for the faithful Muslims is a great favour.

### THE ORIGIN

Regarding this night, in a *Hadith* reported by Anas ؓ in *ad-durrul Manthur*, Rasulullah ﷺ is reported to have said: “*Laylatul Qadr was granted to this Ummah and not to any other Ummah before this*”. As regards the reason for the granting of Laylatul Qadr, various views are held.

According to some *Ahadith*, one reason is given thus: Rasulullah ﷺ used to ponder over the longer lives of the people of the past ages and when comparing them with much shorter lives of this *Ummah*, he became greatly saddened, because if his *Ummah* wished to compete with the people before them, then because of their shorter lives, it would be impossible for them to either emulate or surpass the previous *Ummah* in the doing of righteous deeds. Therefore, Allah ﷻ in His Infinite Mercy granted this night of great blessings. This means that, if any fortunate person of this *Ummah* during his life-time spends ten such nights in the worship of his creator, he would have gained the reward of *Ibadah* for more than eight hundred and thirty three years.

Another report states that Rasulullah ﷺ once related to the ‘*Sahabah*’ the story of a very righteous man from among the *Banu Isra’il*, who spent one thousand months in *Jihad*. On hearing this the *Sahabah* enviously felt that they could not attain the same reward, whereupon Allah ﷻ granted them this night of Power.

Another report states that our Nabi ﷺ once mentioned the names of the four most pious people from the *Banu Isra’il*, each of whom spent

eighty years in Allah's ﷻ sincere service, worshipping Him and not transgressing in the least. They were Prophet Ayyub ﷺ, Zakariyya ﷺ, Ezkeel ﷺ and Yu'sha ﷺ. The Sahaba heard this, wondering how to emulate their achievements. Then Jibra'il ﷺ appeared and recited "Surah Al Qadr", wherein the blessings of this particular night were revealed.

There are reports too, explaining the origin of the night of Power, but no matter which of these are accepted, the important fact remains that Allah ﷻ has granted us this night as a great favour and how fortunate are those who have never missed worship in this night. As to which particular night it is, here again, approximately fifty different views are reported. It is not easy to enumerate them all but the most generally accepted versions, shall follow in the ensuing pages of this chapter. Because the *Qur'an* itself mentions the night, we shall commence with a short commentary of *Suratul Qadr*.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

INNĀ ANZALNĀHU FĪ LAYLATIL QADR

*"We have indeed revealed this (message) in the night of Power"*

Reference here is made to the fact that, on this specific night, the *Qur'an* was sent down from the 'Lowhul Mahfuz' (the preserved Tablet) to the heavens. The mere fact that the *Qur'an* was revealed on this night would have been sufficient to ensure its greatness. But apart from this fact, it is also noted for many other things. In the very next verse, a question is asked:

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

WA MĀ ADRĀKA MĀ LAYLATUL QADR?

*“And what will explain to you what the Night of Power is?”*

In other words, the question asked here is: Have you any knowledge as to the greatness and importance of the night? Have you any knowledge as to the great favours and bounties that go with it? The next verse proceeds to explain its greatness.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

LAYLATUL QADRI KHAYRUM MIN 'ALFI SHAHR.

*“The Night of Power is better than a thousand months”.*

The true meaning here is that the reward for spending this night in worship is better and greater than having spent one thousand months in worship.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

TANAZZALUL MALĀ'IKATU WAR RŪḤU FĪHĀ  
BI'IDHNI RABBIHIM MIN KULLI'AMR.

*“Therein come down Angels and the Spirit, by Allah's permission, on every errand”.*

An exegesis that has been given for this verse, explains that when man first appeared on earth, Mala'ikah looked upon him with concern. They even ventured to ask Allah ﷻ “Will You place on this earth, one who shall be riotous therein and shed blood?”

Similarly, it can be noted that man's original form as a mere drop of sperm looked upon with dislike, so much so, that it is considered as something which pollutes clothes and must be washed away. But later,

when Allah ﷻ makes that same sperm into the form of a child, it becomes something to love and cherish. So far have things now progressed that, when on this Night of Power we find, that same man worshiping Allah ﷻ and adorning Him, then those very Angels descend towards him, obviously repentant for the thoughts they had once harbored against him. In this verse, where it is mentioned (War-ruhu) “and the Spirit....”, the reference is to Jibra’il ﷺ who descends to the earth during this night. Commentators of the *Qur'an* have given various meanings of this word.

The vast majority of commentators have agreed that Jibra’il ﷺ is meant here and, and most agree that, this is the most correct meaning. Allah ﷻ first makes mention of the *Mala'ikah* and then because of Jibra’il ﷺ special status among them, a separate mention is made of him.

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

SALĀMUN HIYA ḤATTA MAṬLA-'IL FAJR.

*“Peace reigns until the break of dawn”.*

Indeed this night is the very embodiment of peace; through out its span, the ‘*Mala'ikah*’ offer salutations to the faithful believers adorning their *Rabb*. As one group ascends, another group descends (with the same greetings), as indicated in some narrations. Another interpretation is that it is a night of complete safety from evil and mischief.

## DU`A WHEN IN SEARCH OF LAYLATUL QADR

It is reported from Ayesha ؓ: “I said: “O Rasulullah ﷺ, when I find myself in Laylatul Qadr, what shall I say?” Rasulullah ﷺ replied: ‘say:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ رَّحِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

ALLĀHUMMA INNAKA `AFŪWWUN KARĪMUR  
RAḤĪMUN TUḤIBBUL `AFWA FA`FU `ANNĪ.

*“O Allah, You are the best Forgiver, Beneficent and Merciful;  
You love forgiveness so forgive me”.*

## VIRTUES OF FASTING

1. The Holy Prophet Muhammad ﷺ said : *"The fragrance of themouth of a fasting person is more pleasant to Allah ﷻ than the smell of musk."*
2. Sahl bin Saad ؓ reported that Rasulullah ﷺ said: *"In Paradi set h e r e are eight doors of which there is a door named Rayyaan. None but those that fast will enter it."*
3. Abu Hurairah ؓ reported that Rasulullah ﷺ said: *"Whoever breaks a fast on one day of Ramadhan without excuse or illness, his fasting of his whole age (life) will not compensate it."*
4. Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said *"Whoever fasts during Ramadhan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up insalaah with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in salaah during the blessed night with faith and is hopeful of reward, all his past sins will be forgiven."*

## GENERAL SUNAN DURING RAMADHAN

- Partake of *Suhur* or predawn meals.
- To end fast immediately after sunset.
- To read *Tarawih salaah* at night.



- To feed the poor and hungry.
- To increase the reading of the Holy Qur'an.
- To observe I'tikaf within the Masjid during the last ten days of Ramadhan.

### **FASTING TEACHES SYMPATHY FOR THE HUNGRY**

Fasting is the only method whereby the pangs of hunger, the ever present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of resurrection, when the greatest urge of hunger and thirst will be felt.

### **FASTING OF CHILDREN**

1. When young children become capable of fasting (normally, 7+ years) they should be 'encouraged' with love and affection to fast. Remember that there is no *Qadha* if the child breaks the fast.
2. By the age of ten, children should be ordered to fast. This is the normal rule; parents should use their discretion taking into account the child's health & strength.

### **MAKE A TIMETABLE FOR RAMADHAN**

In order to maximize our time and perform our Ibadah with ease, we should try to follow a set routine or timetable.

1. We must wake up for *Suhur*, as it is a *Sunnah* of our beloved prophet ﷺ. He has informed us that the food of *Suhur* is full of *Barakah*: "*Eat Suhur, because in it lie great blessings*". We should arrange our time for *suhur* in such a way that we are also able to perform at least 4-8 *rak'at* of *tahajjud* with *du'a* for about 15

minutes or more Rasulullah ﷺ has said that the *du'a* in the darkness of the night (after *tahajjud*) is readily accepted by Allah.

2. The ideal way is to wake up early and perform *tahajjud* and make *du'a* before *Suhur*. Everyone in the house should wake up and engage in *Ibadah* in the darkness and isolation of their own rooms. Shed tears and ask Allah ﷻ for your needs just as a small child cries and gets his needs fulfilled. Rasulullah ﷺ has encouraged his followers to cry when making *du'a*.

NOTE: Crying and weeping attracts mercy. Just as a mother who upon seeing her child crying for a sweet, will succumb to the child's crying and treat him with mercy, similarly when one sheds tears whilst beseeching his Lord, the Mercy of Allah ﷻ will enshroud him.

3. After *Tahajjud* and *Suhur*, we must pray our Fajr *salaah* with the congregation. Ladies should also perform their obligatory *salaah*.
4. After Fajr, remain engaged in '*Ibadah* until 15-20 minutes after sunrise and perform 4 rak'aat *Ishraq*.
5. Before *Zawaal*, perform *Salaatud-Dhuha*. Rasulullah ﷺ said, "*There is charity to give on each joint of all of you in the morning. To say Subhanallah once is charity, to say Alhamdulillah is also charity, to say La ilaha illallah is also charity, to command good and forbid evil is also charity, and two rak'aat at the time of Dhuha (chaasht) is sufficient for all these charities.*"
6. Perform *Zuhr* with congregation. If possible, engage in *ibadah* for a while, then have a short rest with the intention of *Qaylulah* (siesta) a *Sunnah* of our beloved Nabi ﷺ
7. Perform '*Asr*. The time between '*Asr* and *Maghrib* is very valuable especially for *du'a*. We make the effort to perform our '*Asr* with congregation and then remain in the masjid until *Maghrib*. Unfortunately, one *Nafs* was deceived us such that many of us cannot do without food in the masjid at the time of *Iftar*. We should try to change our habits and keep the *Akhirah* in our minds. One *Nafs* will take us home for some food; which in reality should

only take a few minutes and, will not let us come to the masjid until just before Maghrib. This is the best part of the day, which we do not value, only because of our desire for food Rasulullah ﷺ said, *“There are three groups of people whose du’a is not rejected; the fasting person until he breaks his fast...”* When Allah ﷻ has made a promise through His Nabi ﷺ there is no doubt in the acceptance of these supplications. In spite of this, we find some people whose prayers are not answered. This does not mean their prayers have been rejected. It is Allah’s ﷻ favour upon us that, should He consider the granting of a request to be in our interest, he grants, otherwise withholds.

Another point to remember is that there are certain conditions in the absence of which they may be rejected. Among these is halal food and the making of *du’a* with attention and concentration. If our hearts and minds are not in the *du’a*, then they may not be answered. We must make the habit of bringing a few dates with us at time of ‘Asr and thereafter engage in *dhikr*, *Tilawah*, *tasbih*, etc. until just 15-20 minutes before Maghrib when we should raise our hands in *du’a* until *Azan*. In this way, everyone will be engrossed in their own *ibadah* and if some individuals are crying, others will also derive inclination to do so. This time between ‘Asr and Maghrib must be valued and do not waste it worrying about food. The saintly people are such that never mind food, not even gold, silver, or money, will distract them. Their concentration in their *du’a* is not affected, whereas, we would not even be able to concentrate if even a small morsel were to be placed in front of us. Sisters should try not to spend all their time between ‘Asr and Maghrib in the kitchen.

8. After performing Maghrib, we should perform 4 *raka’at* of *Awwabin* after the two *raka’at sunnah* and two *raka’at nafl* of Maghrib. However, those who do not feel inclined to do this,

some *Ulama* state that the two *raka'at sunnah* and two *raka'at nafl* of Maghrib may also become part of 4 *raka'at Awwabin*. Hence, performing only two *raka'at* after the *sunnah* and *nafl* of Maghrib will suffice.

9. There is plenty of time between Maghrib and Isha. After food, we should sit with the household together and read from reliable books;
10. Thereafter return to the Masjid and engage yourself in *Ibadah*. Take great care not to get involved in any worldly talk. It is very upsetting and disheartening to see people wasting their time in futile talk in the masjid even during this blessed month of *Ramadhan*. Try to restrain yourself from futile talks and remain engaged in *Ibadah* until *Isha*. Our sisters should note that 20 *rak'at tarawih* is *Sunnat-Mu'akkadah* for them too. They must perform *tarawih* after *Isha*.
11. After *tarawih*, go straight home. Do not loiter around outside the masjid wasting time. At home, remain in *'Ibadah* until you go to sleep. Sleep with intention of waking up for *tahajjud* and *suhur*.

## ALLAH'S BLESSINGS, MERCY AND FORGIVENESS

From a *Hadith*, we deduce that in this blessed month of *Ramadhan*, Allah ﷻ makes the acquiring of *Jannah* and deliverance from the fire of *Jahannam* easy. This is the month of blessing, mercy and forgiveness.

Each minute and second of *Ramadhan* sees mercies and blessings from Allah ﷻ descending upon us; hundreds and thousands of people are forgiven and are honoured with freedom from *Jahannam*.

We can thus conclude that to gain Allah's ﷻ Pleasure, save oneself from *Jahannam* and gain entry into *Jannah* (which should be the desire, ambition and objective of every Muslim), there is no better time than the month of *Ramadhan*.

All that is required to reap the fruits of this month is to create in our

hearts the desire, ambition, devotion, zeal, eagerness; and that we exert effort to acquire the pleasure of Allah ﷻ.

### **SPENDING TIME IN DEVOTION**

We should value this month and keep away from all things which incur the displeasure of Allah ﷻ. After saving ourselves from disobedience we should try to spend as much time as possible in *Ibadah* i.e. *dhikr*, *tasbeeh*, *nafl salaah*, *tilawah*, etc. If you have any *Qadha salaah*, then spend your time completing them. Make intention of *I'tikaf* every time you enter the masjid. We need to spend our time in good deeds. Therefore, whilst saving ourselves from sins we must make every possible effort to devote every precious second of *Ramadhan* in devotion to Allah ﷻ.

### **SOME DIRECTIVES**

With a combination of all these qualities within us: we should come to the Court of our Lord and Creator with intention of acquiring His Pleasure and placing ourselves in prostration; shed tears and ask for forgiveness. *Insha-Allah*, we have complete faith that we will be honoured with forgiveness very quickly.

With this in mind, and through noble teachings of the pious in the light of the *Qur'an* and *Hadith*, there are certain guidelines which, if followed correctly, will make this month of *Ramadhan* fruitful for us. All these precious moments will benefit us in both this world and the next.

### **DECEPTION OF NAFS**

For example, a person might have spent his day performing all his *Fardh salaah*, Fasting and *Tilawah* of the *Quran*, but at the same time he

involves himself in backbiting, looking at non-mahram women and various other sins. At the end of the day, when he reflects on his day, he will consider his day successful because he will only see the virtuous acts. His *Nafs* will make sure he overlooks sins he has committed. This is how *Nafs* deceives us. It lets us perform a few good deeds but at the same time involve us in committing various other sins. We are misled into being satisfied with performance of the few good deeds while we forget the sins.

### SINS

We must take utmost care not to commit a single sin - major or minor - under any circumstances during the month of *Ramadhan*. Our greed *Nafs* are our arch enemies who work to mislead us. A critical look at our lives will uncover that we are normally only aware of the good deeds which we have performed; we tend to conveniently overlook the bad deeds and not so good acts.

If a person was to sit down at the end of the day to evaluate whether he has spent his day doing good or bad deeds, generally he will only dwell upon the good acts performed such as *Salaah*, *Tilawah*, *Tasbih* etc... In other words, he will only consider the deeds that he was expected to perform and see whether he has performed them. This in turn will decide if his day has been spent in disobedience to Allah ﷻ. The same person will never ponder over the deeds that he was supposed to refrain from, such as watching TV, backbiting, looking at non-mahram persons, etc. Such things that he is expected to avoid are never taken into account.

### CONSEQUENCE OF SINNING

Sadly, this is often our state in the month of *Ramadhan* too. It is deduced from a *Hadith* of Rasulullah ﷺ that when one spends the day

or night in *Ibadah* but also commits sins during this time, then these devotions will go unrewarded. Rasulallah ﷺ had said, “Many of those who fast, obtain nothing through such fasting except hunger, and many perform salaah by night but obtains nothing by it, except the discomfort of staying awake.”

From this *Hadith* we can deduce that although we may fast all day; we gain nothing because we do not stay away from evil and sin whilst in this state. Similarly is the result, if one spends the night in *Ibadah* but fails to refrain from sins (such as lying, backbiting, missing Fajr salaah, etc.)

### **TELEVISION, MOVIES, INTERNET ETC...**

In *Ramadhan*, if we look around us we find many homes in which TV's and videos continue to be switched on. We are all aware of the harmful effects of TV and yet in the blessed month of *Ramadhan*; when the Mercy of Allah ﷻ descends upon earth like heavy rain, this evil television remains switched on!

During heavy rain, a person will get soaked wet even if he only walks for a few yards in the open. Similarly, the Mercy of Allah ﷻ descends upon us, if we but take a few steps towards acquiring this Mercy. However, anyone who views TV in his home is depriving his household of this limitless Mercy.

TV and video act as barriers preventing the Rahmah (mercy) of Allah ﷻ cascading upon our homes and inhabitants. Our humble plea is for you to make a firm decision to remove TV and video from your homes totally.

### **THE IMPORTANCE OF SADAQATUL-FITR**

*Fitr* means to break fast or to refrain from fasting. Hence the *Eid* after

the fasts of *Ramadhan* is called *Eid-ul-Fitr*, as it is the day of rejoicing after the completion of fasting. On this occasion of happiness, as a sign of gratitude one has to give a specific amount in alms, which is called *Sadaqatul-Fitr*. To purify and obtain complete blessings for the fasts of *Ramadhan Mubarak* one has to give *Sadaqatul-Fitr*. It is reported from Ibn Abbas ؓ that Rasulullah ﷺ made charity of *Fitr* compulsory as a purification of fasts from useless talks and vain discourses and also as food for the poor . Thus it is *wajib* to give *Sadaqatul-Fitr* to purify one's fast.

Another objective in giving *Sadaqatul-Fitr* on this happy occasion is also to assist the poor and needy, so that they may rejoice with the more fortunate. Once Rasulullah ﷺ sent a proclaimer through the streets of *Madinah* to proclaim, "*Beware, charity of Fitr is wajib on every Muslim, male or female, free or slave, young or old - two 'mudds' (measures) of wheat, or its equivalent, or one Sa'a' (measure) from food crops*". To distribute a specific amount of money, barley, dates etc, on the day of *Eid-ul-Fitr* is *Wajib*. This giving of alms to the poor and needy on this auspicious day is called *Sadaqatul-Fitr*. Rasulullah ﷺ instructed the giving of *Sadaqatul-Fitr*, in the same year (2A.H.). Fasting in *Ramadhan* was made compulsory.

The reasons for giving *Sadaqatul-Fitr* are :-

1. To give *Sadaqatul-Fitr* in lieu of the acceptance of one's fasting.
2. To thank Allah ﷻ for bestowing on us the strength to fast during the month of *Ramadhan*.
3. To purify one's fast and obtain the complete blessings of fasting.
4. To celebrate the completion of fasting.
5. To demonstrate greatness of the day of *Eid*.
6. To assist the poor in joining the atmosphere of *Eid*.

*Sadaqatul Fitr* is compulsory which becomes payable on the occasion of *Eid-ul-Fitr*. If one did not do so - it remains due no matter how much time passes after *Eid*.



## RULES OF SADAQATUL-FITR

*Sadaqatul-Fitr* (or *Fitrah*) is *wajib* (compulsory) upon all Muslims - men, women and children who on the day of *Eid-ul-Fitr* are owners of the *Nisab of Zakaah*.

*Fitrah* becomes *wajib* when the day of *Fitr* dawns with the commencement of *Fajr*. Therefore, if someone died before entry of *Fajr* on the day of *Eid*, *Fitrah* will not be paid out of his (the deceased's) estate, since this *Fitrah* is not *wajib* on him. And, if a child is born before the rising of *Fajr*, *Fitrah* will be paid on his behalf. If the child is born after the entry of *Fajr* (on the day of *Eid*), *Fitrah* is not *wajib* on his behalf. The father has to pay the *Fitrah* on behalf of his under age children, i.e. those who have not attained the age of puberty. It is not obligatory upon the husband to pay *Fitrah* on behalf of his wife. If she is the owner of *Nisaab*, she shall have to pay her own *Fitrah*.

The *Fitrah* should preferably be paid before the *Eid salaah*. It is not permissible to delay the payment of *Fitrah* later than the day of *Eid*. However, if it was not paid on the day of *Eid* or before, the obligation remains and the *Fitrah* will have to be paid. It is permissible to pay the *Fitrah* in advance at any time during the month of *Ramadhan*. The *Fitrah* could be paid even before *Ramadhan*. *Sadaqatul-Fitr* is *wajib* upon all those who fasted as well as those who did not fast for some reason or other.

## EID-UL-FITR

### THE NIGHTS OF THE TWO EIDS

Rasulullah ﷺ said: “The heart of a person who remains awake (in *Ibadah*) during the night of *Eidul Fitr* and *Eidul Adha* (these are the nights that precede *Eid*) will not die on the Day when hearts will be dead, i.e. the Day of *Qiyamah*”.

The nights of both *Eids*, i.e. the nights preceding the Days of *Eid*, are auspicious occasions which should be observed with reverence and worship. Rasulullah ﷺ said that these nights are great occasions of *Ibadah* and of gaining the proximity and special Mercy of Allah ﷻ. These blessed nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and *Ibadah* unto Allah ﷻ to the best of our abilities. *Istighfar* (seeking forgiveness for sins), *Tilawah* (reciting the *Qur'an*), *Nafl salaah*, *durud*, etc. should be profusely offered on these blessed nights. Among the rewards which will be obtained as a result of observing the sanctity of these glorious *Eid* Nights, the greatest reward is the tiding conveyed to us by Rasulullah ﷺ. In the above mentioned *Hadith*, the heart will not be overawed with terror and fear on the Day of *Qiyamah* when the upheavals of the day will be so fearsome that men will appear to be intoxicated.

### THE EID TAKBIR

On the Days of *Eid* the *Takbir* should not be recited aloud at the place where the *Eid salaah* is to be performed. To recite the *Takbir* aloud at the *Musalla (Eid Gah)* or the *Masjid* on the Days of *Eid* is a common practice. However, this practice is not appropriate nor correct. Everyone should engage themselves in *Dhikr* and *Takbir* silently.

### THE ETIQUETTES OF EID-UL-FITR

The day of *Eid* is not merely a festive occasion. A Muslim acquires great rewards from and draws close to Allah ﷻ if he spends the day of *Eid* according to the teachings of *Shariah* and Rasulullah ﷺ.

### THE SUNAN (plural of sunnah) OF THE DAY OF EID

1. To rise as early as possible (In fact much of this night should be spent in *Ibadah*).

2. To make *Ghusal* and use the *Miswaak*.
3. To wear one's best clothes whilst ensuring that it conforms with *Shariah* (*Sunnah* dress).
4. To apply it.
5. To eat anything sweet (such as dates) before departing for *Eid salaah*.
6. To go to the "*Musalla*" as early as possible.
7. To give "*Sadaqatul-Fitr*" before leaving for the *Musalla*.
8. To choose a different route when returning from the *Musalla*.
9. To walk to the *Musalla*. However there is no harm in using any means of conveyance if the *Musalla* is a distance away.
10. To recite the following *Takbir* while walking to the *Musalla*:-

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

ALLĀHU AKBAR. ALLĀHU AKBAR.  
LĀ ILĀHA ILLAL-LĀHU WALLĀHU AKBAR.  
ALLĀHU AKBAR WALIL-LĀHIL ḤAMD.

*Allah is the Greatest; Allah is the Greatest;  
There is no god but Allah Allah is the Greatest.  
Allah is the Greatest and all praise is for Him.*

## THE MASA'IL (RULINGS) PERTAINING TO EID

1. No *Nafil Salaah* should be performed in the *Musalla* before or after *Eid Salaah*.
2. It is undesirable to perform the *Eid Salaah* in any other place besides the *Musalla* without any valid excuse.
3. It is vitally important to listen to both *Khutbah* after the *Eid Salaah*.

If for some reason the *Khutbah* is not audible, it is still necessary to remain seated till the *Khutbah* ends.

*NOTE: It is sinful not to listen to the Khutbah.*

4. If such an error is made in *Eid Salaah* which necessitates *Sajdah-Sahwa*, then the *Sajdah-Sahwa* could be left out to avoid confusion.

### METHOD OF PERFORMING EID SALAAH

1. Make the intention: "*I am performing two Rakaats Eid Salaah which is wajib with six extra Takbir which are also wajib*".
2. After the first *Takbir*, fold the hands and recite the *thana*.
3. Then lift the hands thrice while saying "*Allahu Akbar*". After the first two times leave the arms loose and after the third fold them.
4. Now, Surah *Al-Fatiha* and a Surah will be recited by the *Imam* and the *Rak'ah* will be completed like in the normal *Salaah*.
5. The second *Rak'ah* will be performed similarly except that before going into *Ruku*, the hands will be lifted thrice (whilst saying "*Allahu-Akbar*") and each time they will be left loose on the sides.
6. With the 4th *Takbir*, the *Ruku* should be made.
7. The remainder of the *Salaah* should be completed like any normal *Salaah*.
8. *Du`a* should be made after the *Salaah* instead of after the *Khutbah*.

### A FEW MASA'IL REGARDING EID SALAAH

1. If the *Imam* forgets to recite the extra *Takbirs* in the first *rak'ah* and if he remembers after reciting surah *Al-Fatihah*, he should recite the extra *Takbir* and repeat surah *Al-Fatihah*.
2. If a person joins the *Eid salaah* after the *Imam* has completed the extra *Takbirs* then he should recite the *Takbir* of *Tahrimah* and immediately, the additional *Takbirs*, dropping the hands between

the first two additional *Takbirs* and clasping them after the third, making sure that the hands are raised to the ears on each *Takbir*.

3. Since the condition of *Eid salaah* is the formation of a *jama'ah*, a person who missed *Eid salaah* is unable to perform the *salaah* on his own. There is no *Qadha* for *Eid salaah*.
4. A person who joins the *Eid salaah* after the Imam has already recited the *Eid Takbir* should recite the *Takbir* immediately upon entering the *salaah*. However, if he enters the *salaah* when the Imam is about to go into *Ruku* and he (the late-comer) fears that he will not be able to join the Imam in the *Ruku* if he stands and recites the *Takbir*, then he should instead recite the *Takbir* in the *Ruku*, and forgo the *tasbih* of the *Ruku* but, while reciting the *Takbir* in *Ruku* the hands should not be raised as is done when reciting the *Takbir* when in *Qiyam* (the standing posture of *salaah*). If the Imam emerges from the *Ruku* and the latecomer has not yet completed the recitation of his *Takbir* which he had missed then he should leave off the balance of the *Takbir* and join the Imam. In this case the balance of the *Takbir* which he could not complete are waived.
5. If someone missed a *Rak'ah* of the *Eid Salaah*, he should fulfil it as follows: After the Imam completes the *salaah*, he (the one who missed the *Rak'ah*) should rise and perform one *Raka'h* on his own, reciting *Qira'ah* (Surah *Al-Fatiha* plus a Surah) first, followed by the *Takbirs*. The rest of the *Rak'ah* is then completed as usual.

## DU`A FOR EID-UL-FITR

Abdullah Ibn Masood رضي الله عنه relates that Rasulullah's ﷺ du`a on both *Eid's* were

اللَّهُمَّ إِنَّا نَسْأَلُكَ عَيْشَةً نَقِيَّةً وَمِيتَةً سَوِيَّةً وَمَرَدَّةً غَيْرَ  
مُخْزٍ وَلَا فَاضِحٍ اللَّهُمَّ لَا تُهْلِكْنَا فُجَاءَةً وَلَا تَأْخُذْنَا

بَعْتَهُ وَلَا تَجْعَلْنَا عَنْ حَقِّ وَلَا وَصِيَّةِ اللَّهِ إِنَّا نَسْأَلُكَ  
 الْعَفَافَ وَالْغِنَى وَالتَّقَى وَالْهُدَى وَحُسْنَ عَاقِبَةِ الْآخِرَةِ  
 وَالْدُّنْيَا وَنَعُوذُ بِكَ مِنَ الشَّكِّ وَالشَّقَاقِ وَالرِّيَاءِ وَالسُّمْعَةِ  
 فِي دِينِنَا يَا مُقَلِّبَ الْقُلُوبِ لَا تُزِغْ لُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
 وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

ALLĀHUMMA INNĀ NAS'ALUKA 'ĪSHATAN NAQIYYATAW  
 WA MĪTATAN SAWIYYATAW WA MARADDATAN GHAYRA  
 MUKHZIW WALĀ FĀḌIḤ. ALLĀHUMMA LĀ TUHLIKNĀ  
 FUJĀ'ATAW WALĀ TA'KHUDHNĀ BAGHTATAW WALĀ  
 TAJ 'ALNĀ 'AN ḤAQQIW WALĀ WAṢIYYAH.  
 ALLĀHUMMA INNĀ NAS'ALUKAL 'AFĀFA WAL GHINĀ  
 WATTUQĀ WAL HUDĀ WA ḤUSNA ĀQIBATIL ĀKHIRATI  
 WAD DUNYA WANA 'ŪDHUBIKA MINASH-SHAKKI  
 WASH-SHIQĀQI WARRIYĀ'I WAS SUM'ATI  
 FĪ DĪNINA YĀ MUQALLIBAL QULŪBI LĀ  
 TUZIGH QULŪBANĀ BA'DA IDH HADAYTANĀ  
 WAHAB LANĀ MIL LADUNKA RAḤMAH.  
 INNAKA ANTAL WAH-HĀB

*O Allah, we ask you for an honorable life,  
 and a balanced death, and a revival  
 that is dignified and not degrading.  
 O Allah, do not destroy us by making us disobey  
 You and do not seize us by making us rebellious,*

*and do not make us turn away from the truth or orders.  
O Allah, grant us chastity, wealth, piety, guidance and good  
reciprocation in the Hereafter and in this world.*

*We seek refuge in You (O Allah) from doubt,  
rebelliousness, pride and show in our religion.*

*O He Who controls hearts, do not make  
our hearts slip after guiding them.*

*Give us mercy from Your treasures.*

*You alone are the Bestower.*

## THE SIGNIFICANCE OF SHAWWAL

*Shawwal* is the tenth lunar month. During the period of ignorance, *Ramadhan* was regarded as a blessed and sacred month. *Shawwal* was regarded as a cursed month of ill-omen by the Pagan Arabs. People of that time never married during *Shawwal*. A`ishah ؓ expressed contempt at the people to consider this month to be inauspicious, as she was married to Rasulullah ﷺ in this very month. The wrong beliefs of the people were clearly disproved by A`ishah ؓ by her marriage to Rasulullah ﷺ in the month of *Shawwal* which was no obstruction to her elevated position and the great love Rasulullah ﷺ had for her.

To a Muslim the first day of the month of *Shawwal*, is of very great significance, as this is the day of *Eid*. On this significant day, Allah ﷻ showers His blessings and forgiveness on His servants who have fasted during the month of *Ramadhan*. It is related from Anas ؓ that Rasulullah ﷺ has said “When the day of *Eid* comes, Allah proudly asks in the presence of the Angels regarding his fasting servants “O My Angels, what reward is there for such labourers who have fully completed their duty”. The Angels reply “O Rabb they should be rewarded in full”. Then Allah ﷻ asks the Angels, “O My Angels, what is the reward for those male and female servants who have fulfilled My divine command which was compulsory upon them, and now they

have come out to beseech Me in du`a? I take an oath upon My grandeur and glory, My generosity and exaltation of My elevated position, that I will definitely accept their du`as". Thereafter Allah ﷻ says to the muslims "Disperse, I have forgiven you and replaced your sins with good deeds". Rasulullah ﷺ says "they return forgiven".

## THE SIX NAFL FASTS OF SHAWWAL

Abu Ayyub ؓ relates that Rasulullah ﷺ has said: "Whosoever fasted the full month of Ramadhan and then follows it with six fasts of Shawwal, is like a person who has fasted the full year" Targhib

In another *Hadith* it is related that by observing these six fasts after Ramadhan all faults and sins are forgiven. The reward of every good deed is tenfold or more.

The *thawaab* of the month of Ramadhan is equal to that of ten months and that of these six voluntary fast are equal to that of the remaining two months to complete the full year. These fasts could be kept continuously after *Eid* or separately during the month of Shawwal.

In a lengthy *Hadith*, Anas ؓ narrates that Rasulullah ﷺ has stated: "When *Eid* arrives, Allah ﷻ addresses the Mala'ikah and says 'They (Muslims) have fulfilled My order. They have emerged to make du'a. I take oath by My Splendour, by My Grandeur, by My Grace and by My Loftiness that I will most certainly accept their prayer.'" Allah ﷻ then proclaims to the Believers: "Return! I have forgiven you and I have exchanged your evil deeds with virtues. They thus return from the Musalla forgiven."

May Allah ﷻ accept our efforts and make every moment of this blessed month a means of receiving His Mercy, Blessing and Forgiveness. May we all be granted a place in Jannah. ....Ameen.